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ESSAYS
ON
VARIOUS SUBJECTS.

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Essays on Various Subjects.

INTENDED TO ELUCIDATE THE CAUSES OF

THE CHANGES COMING UPON ALL THE EARTH

AT THIS PRESENT TIME,

AND THE

NATURE OF THE CALAMITIES

THAT ARE SO RAPIDLY APPROACHING.

BY

JOSHUA, CUVIER, FRANKLIN, ETC., ETC.

GIVEN THROUGH A LADY,

WHO WROTE

"Communications from the Spirit World."

AND

"Further Communications from the World of Spirits."

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PREFACE.

We have, my friends, here presented you with another series of Essays, carrying you on still deeper into the mysteries of spiritual life, and of man's onward and final destiny. We have laid before you much original matter for your contemplations, and shown you, plainly, the sad series of events that must be the precursors of the final happiness, peace, and holiness he is destined to attain, at no very distant period, while on your earth-sphere.

We have shown you how man can aid in bringing these desirable results to pass by his good works, and by his kindly reception of the spirits' teachings; and also how he still helps, all unwittingly to himself, when he is fomenting, encouraging, and partaking in the strifes and contentions that are now so rife among you. All these things are subserving the purposes of the spirits, and aiding the cause of progression—the development of the human family.

We shall now take our leave of you for the present; though, probably, for only a very short time, as events will tread so closely, one upon another, that we feel sure.

before many months have elapsed, men will be looking quite as eagerly to the spirits to aid them, and to their mediums for counsel and comfort, as they now fly to arms to repair their fancied injuries. When they find that wars only bring famine, disease and death in their train, they will be quite as anxious to bring them to a termination as they have been ready to engage in them. But, alas! it will not be quite as easy to rectify the mischief they have done as it was to do it.

No one knows where an evil, once set afloat, may stop its deleterious course, nor how far and wide its ramifications may extend. You people of America know not when the ball of contention you have set in motion may stop rolling—when its poisonous influences may cease to act. But, happily for the whole human family, as well as your nation individually, there is an overruling Power that acts for you, and that will not suffer these evils to go on longer unchecked. The world must be subdued by suffering, and the time is now at hand; but, though many may perish off its face, by the different calamities in store for you, many will be left; and they will be left to learn the better way—the truer light—the higher knowledge we bring. As we have explained to you, in these writings, man has a great purgation to pass through. He has to be purified, cleansed, sanctified; and this will be the spirits' work. They will baptize him afresh with heavenly magnetism; they will pour into his soul the light that shall awaken the God-principle slumbering within him; and they will stir up every good and virtuous feeling so long lying dormant.

But we refer you to the book itself, where you will find these things fully explained, as also the law that governs and regulates every part of creation with relation to man. We trust that many will find the food they desire, in the following pages. They have been written with care and attention by the spirits controlling. Many have had a hand in the work, for many are anxious to help to redeem the human family—their relations of earth—and, therefore, gladly contributed their aid in furthering the progress of this true spiritual knowledge among them.

No *particular spirit* has been deputed to write particular Essays, excepting in the case of the two short ones at the commencement, by Franklin and Cuvier. It was intended, when they were given, that the medium should write a short series on strictly philosophical subjects; but her health gave way for a time, and when she was able to resume writing again, events were crowding so fast to their accomplishment, that the purport of her writings was changed, in some degree, to bring them more into accordance with the times now bearing upon you.

The Essays in this book have been, each of them, the united efforts of several spirits, one taking up one part of the theme, another spirit another part, when he could bring the ideas with greater facility to the medium. She has no proof of this, excepting in the changes of hand-writing which occurred as the different influences took the control. The spirits, however, who have most generally written have been Joshua, Cuvier,

Franklin, Fox, Luther and the Apostle John. Just as the nature of the subject was more nearly in rapport with a particular spirit's magnetism, was that spirit drawn to give the influence.

You will observe in the short Essay on Mediums, signed Washington, that although he commences and ends it, some other spirit takes the control in the middle.

Our last series of Essays were given much in the same way, though we did not think it necessary to enter into any explanation, at that time, as we had not then brought our system of communicating through this medium to so much method as we have at present.

My friends, we feel sorry to bid you adieu, even for a short time. It is pleasant to us to bring you these great truths, which we trust that you will profit by. You may rest assured, my friends, we have told you no lies. A great tribulation is at hand, and men must prepare for it. The intelligence that we bring you of its nature and advent is not to be slighted, for it is the last warning appeal we shall make. We have shown you what you must expect from the sickness that is coming over everything, and how you may escape its effects. Therefore, be prepared, my friends. Do not act as did the people in the days of Noe. He, you know, was permitted to warn his countrymen of the calamity that threatened them, but they laughed at his exhortations to repentance; yet, my friends, the flood *did* come, the people *were* punished. And *so* it *will be now.* Spirits are warning you, through mediums; and by

signs and wonders they are striving to awaken your attention; but you do not heed. You go on, still, in your wickedness; and the day of retribution will overtake you, as it did the people of Noe's day.*

We have said before, that we have brought you no false statements; no highly wrought pictures. We have laid plainly before you the *law* that rules in heaven and in earth, and the consequences that must result from the continued abuse of it.

Now, my friends, we take our leave, trusting that our teachings may carry a power of Holy Spirit with them into the hearts of every one who peruses what we have written; and that they may be to them an ægis to shield them from danger; and a purifying and blessed means of leading them to develop the beautiful flowers and fruits of their (at present) unawakened, better natures—the divine principle of Deity within them.

For the circle of spirits controlling,

JOHN THE APOSTLE.

MAY 4, 1861.

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* We do not wish to be misunderstood, in regard to the Flood called "Noah's Flood." We explained, in our former writings, that this was a partial disaster, not universal; but that does not ignore the fact of Noah and his family being saved; nor of his repeated warnings to his wicked neighbors. Noah was a medium, and a much better person than his contemporaries, in that region; and he was permitted to know what was to come upon them if they continued on in their wickedness. Such judgments have always been necessary, at times, to purge the moral as well as the physical atmosphere. This great judgment that is coming upon the earth now, is the final, and by far the most important one. It will be no partial, but a thorough cleansing of all impurities from the whole face of nature and of man.

GEO. FOX.

ON THE PHILOSOPHY OF MOTION.

I, Doctor Benjamin Franklin, a spirit in the fourth sphere, well acquainted with the laws that govern the movements of matter on your earth (and which laws I find take their rise, or rather originate here in the spheres above with a higher and more intelligent cause to regulate and direct them than I, as a man, or you, as men, can have the slightest idea of), am now commencing to write to you, my friends of earth, through a new medium; and we hope, conjointly, to bring to you some new truths in regard to the philosophy of motion, and various other themes that I shall, from time to time, select as I may see them to be for your advantage and improvement in all knowledge.

I am not, myself, so far ascended beyond your plane but that I can still take an interest in what was formerly my chief source of delight. I yet like all subjects connected with Natural Philosophy, Chemistry, Astronomy and so forth; and I shall take great pleasure in making known to you some things I have learnt since I ascended into the spheres.

My fondness for these philosophical enquiries has been, rather, a hindrance to my progression in what is called higher knowledge, and I still retain many of my old foibles and weaknesses, they were so connected with my pursuit of scientific subjects. But you must not understand, from what I say, that I am a low and undeveloped spirit, for such is not the case. I am what is termed

a philosophical spirit: and spirits with these tastes generally locate in the sphere I am now in; that is, if they are sufficiently good, spiritually and morally, to ascend so high.

It is a very happy place, my friends, and I am quite contented to remain there for a time longer, as I can, from thence, bring many new teachings to earth direct, that I should be unable to give, except at second hand, if I went higher. I am bound to help the human family, in my way, as much as the higher intelligences, and lower intelligences are determined to work for it in theirs. We are all necessary in the great field of labor that is now open for us; and you must divest your minds of all prejudice and prepossessions about names and stations in heaven, and get all the good you can from every spirit that comes to teach and aid you.

We must work, in every variety of way, to meet the minds and dispositions of the various characters we have to deal with. Some want signs and tokens—physical manifestations as you term them; and for these the spirits near your earth are the best adapted. Others, again, want *Bible teachings*; they are on the religious plane: and for them suitable manifestations are provided from higher or lower sources, as they may be developed to receive them. Again, others want the *philosophical spirits* (the teachings of those who loved to look into the deepest recesses of nature and enquire into the hidden laws that govern it, while yet they remained in the mortal form), and for such enquirers, I, and many others are always ready to make ourselves useful. We know how anxiously, yet how blindly, *we* strove after light; and we sympathize with, and love to assist such enquirers as are following on the same track; and to whom we can be of so much service if they will look to us for help.

This is a considerable preface to the main object of our work, but we wish to have things clearly understood; we want all to know the position we are in, and the dependence that may be placed on what we write.

The fourth sphere is, more particularly, the abode of inquiring and enlightened minds devoted to the instruction of the human family in all learning, distinct from the wisdom that comes direct from Deity, and which is more particularly calculated to develop the soul.

Our teachings are for the mind—the human being's human faculties, which he has cultivated and enlarged by slow degrees, and which he will always find pleasure in cultivating. Originating, as these faculties did in the first place, from brute instincts, they have now attained, in some races, to a great height of development; and we wish to bring them all to perfection.

So you see all are useful in their sphere. You could not become perfect and harmonious spirits without *us*. You might be happy, contented; but it would not be the highest kind of happiness. Every faculty, every endowment that God gives you should, by rights, have its full play—none should slumber in inaction, for all are a part of an harmonious whole; and the more equally they are brought into exercise the more perfectly developed is the individual possessor of them.

I wish to write to you in a very simple, and easily-to-be-understood manner, my friends. I wish to clothe my ideas in the plainest and clearest language; and while I may be telling you, perhaps, some of the highest truths in philosophy, I would bring them in such a form that a child can understand my meaning. I would also premise, further, that my amanuensis, or medium, is no great lover of philosophy (she says), and quite unacquainted with the subject upon which I have chosen to write to you. But I think, before we have done, you

will say that we get along very well together. She has patience, and I have learning and a thorough knowledge of my subject; and I feel sure we shall give you some things, by our joint efforts, that you will very much appreciate.

"The law that governs motion" shall be our first theme. You have learnt, from former Essays written through this lady, that light, heat, and motion produce worlds; therefore, you may naturally infer that motion is a very important component of matter. It is, indeed, the *originator* of the life-principle in all the various changes it assumes. You can see its effects in this way, now, at any time. New creations are continually being brought into existence by this power of motion.

What is motion, then? and what is the law that governs it? Can you tell me? Can you give the slightest guess as to what causes the wonderful results that proceed from this power? I think not. Man must ascend into the spheres, or have educated spirits come to him, to tell him these things. *I* know what causes motion, and produces the effects that you so much wonder at. It is the force of gravitation or attraction which particles of light and heat have for each other. *They* are all, originally, evolved from the same Divine Source—the God-principle; but they each have their different missions to fulfill. Light is the developer of matter or substance out of darkness; heat condenses or expands—changes, in various ways, the materials thus produced; and motion brings them into use and action.

We have now got to explain more clearly to your comprehension, if possible, these things. Light, as you have been taught, is an emanation or essence of Deity; it is something more than the medium through which objects may be viewed; it is a substance in itself; and

darkness is also a substance. These two, brought into *rapport* with each other, develop another and denser substance, partaking of the natures of both, and generating a third substance, by their contact, called heat. This latter changes again the nature of the material now in being in a tangible form, and causes, by these changes, motion in the whole.

At first only a slight fermentation and excitement would be observable; then greater disturbance in the mass would be perceived, till a general rushing to and fro of the different particles would be the result, each one seeking its most congenial or attractive mate.

This is a slight sketch of what we intend to enlarge on more fully. We have got the principle, the idea to you; and now we will work it out clearly and concisely.

You must always bear in mind, my friends, that these high subjects are not to be judged by the same laws as those which obtain on your earth. Your world was developed much in the manner I am speaking of. The only difference is, that *it* was an off-shoot from your sun, or central luminary. The particles thrown off from that immense body of light, heat, and motion in its rapid gyrations, were abundantly sufficient to form all the planets that surround it and compose your universe. And, in like manner, other universes were, and are created. The Deity contains, within himself, the reproductive power over these things. He is, Himself, the fountain from whence the stores originate, that are to become future worlds in space; He can form them out of His own Almighty mind; He can develop them out of the fullness of His treasury of wisdom. To say, and it were done, would be easy to the Lord; but He prefers working by rules that we

can all see and appreciate, and *we do* fully understand and realize how worlds are framed by Him—how every seeming impossibility can be made clear.

When we say to you that motion is the attraction that particles have for each other, you naturally wish to know what is the cause of this attraction; and we say to you that this is caused by the essence, or God-principle latent in the substances evoked by light out of darkness. When the light penetrates into the darkness and forms new creations, it loses its own identity to the outward seeming; but, the essence, or thought of God still remains in the material and continues to work, though in another way, for the still further development of matter. It acts in a new form and in quite a different manner; but it is still the thought, or mind of Deity developing higher results out of its new creations.

First it separates into different stratas the various degrees of density produced; then it tears them to pieces again and reunites them in an improved form. One change after another is produced by this power, and each one develops some advance towards perfection.

After the mud and slime of the first formations had run their course, and, by this power of motion constantly working in them, had developed sand and even stone; then, new changes commenced. The sand united in solid bodies; the law of motion, or attraction held the particles in such close sympathy that they finally adhered together and began the wonderful process that, after a time, developed your beautiful earth, and everything that it bears on its surface.

The law of motion, then, which I hope you now understand, is a part of the same thought of Deity who first sent out His light and bid it work. Motion is

the continuous action of that thought; it has worked, and it must continue to work through every thing. The granite rock, the gigantic trees, the animal, the vegetable, and the mineral worlds are all pervaded by this unseen power. It is so quiet, so imperceptible in its effects, that you are as unconscious of its presence as are the, so-called, inanimate objects around you. You do not realize that you are yourselves attracting and repelling particles of matter from the air, the water, the earth every moment of your lives; and that they, in like manner, attract, or repel from you. You do not realize that there is this same power at work in the stones, the rocks, the metallic substances. And yet, this law of motion, change, or attraction, is constantly going on in them as much as it is in you. It is the same in the vegetable and in the animal kingdoms; change is ever taking place. There is no cessation. Motion, untiring and never-ending motion is continually at work.

This principle is the developer of the life-principle in men and animals; but when the former came into existence, higher and far more valuable gifts were bestowed with it. An immortal spirit and a soul were added to make men complete and God-like; on which subject we shall probably treat in another Essay. At present we would confine ourselves to the consideration of the immediate object of our theme; for we do not intend to crowd our teachings upon you in so hasty a manner that you will not be able to digest them. No, my friends, we want to enlighten you on this and many other points; and you must have patience with us, and try to understand what is the true meaning of what we are laboring to give you.

The law of motion, then, on which we have been treating is entirely different from what *you* understand

when you use that term. Motion with you is the movement of any body caused by some extraneous power, or by the volition of the party moving. Motion, in its extended and truest sense, is the thought of Deity pervading everything and causing the attraction of suitable parts to their affinities, so as to produce the beautiful creations, the varieties of formations, and the progressive development of everything on the face of the earth, from darkness up to the present glorious and wonderful manifestations of His power, as exemplified in men, plants and animals, together with all other created things.

BEN. FRANKLIN.

FEBRUARY 5, 1861.

ON NATURAL PHILOSOPHY.

I, CUVIER, a naturalist, living in France during a part of the last and present century, and devoting my time and talents to researches and discoveries in the animal kingdom, more especially, am now commissioned by the spirits, who form our scientific circle, to throw some light on statements made by higher intelligences, through this medium, in some of her former Essays respecting the origin and development of man and animals from the lower creations.

Men, with such decided tastes and pursuits as myself, naturally carry these tastes with them to another sphere, and cultivate and enlarge their knowledge on such subjects to the fullest extent. We become filled, to overflowing, with light and information from the fountain head; and, on this account, I have been selected as the most competent to enlighten you, my friends, on this branch of science, which may be called Natural Philosophy, though the term is scarcely an appropriate one, as you will perceive when we enter into our subject fully.

My friends, you have had a good deal told you, and more hinted at, in the former writings of this medium, respecting the gradual progression of all things in nature; from the first tiny forms of animal life up to man, the terminator of the ascending scale. You now know also that motion was the agent used by Deity in developing the life-principle in all these things.

By the life-principle we are not now speaking of the life of the spirit in man, but the life-principle that prevades the trees, the stones, the animals and men—totally distinct and separate from the immortal soul—a principle which is not destroyed by what you term death, but remains still with the body, or the tree, and goes on working, without any cessation, making other creations, other forms of life from the apparently dead, but really living, body.

This great principle of motion, or life, as you may more correctly term it, was the great agent used by Deity in developing His numerous creations. After He had, by His light or essence, pervaded the darkness and developed by the combination, not only a substance more dense than your atmosphere, but also heat, or electricity, He went on to form a new combination from these and produced motion, or life. The inert mass became animated by a moving power, and the work of creation went rapidly forward.

Electricity and motion combined, soon worked wonders in the state of things. More solid formations were now developed by the attracting and repelling power of these two agents; and when, after a time, matter suitable to the work had been evolved by the various combinations these powers had put it through, then higher forms of life, more delicate creations, began to make their appearance. The infant mollusca and infusoria—pigmy ancestors of all animal life—were the first grand development into existence of a new principle—a newer and more intelligent phase of the effects of motion. Hitherto it had been confined to rocks, stones, &c. Now a new organ was to be given with it—the sense of feeling was to be imperceptibly added.

This gift was produced by the refining process the

elements, of which the animal was composed, had gone through. As other formations made their appearance, some were endowed in one way, some in another, till all the organs of sense were evoked from chaos. Hearing, seeing, smelling and tasting were added to feeling—all evolved, or worked out, by this mighty power of motion, bringing into existence new combinations, new formations of matter continually.

This intelligent principle, which our friend the Doctor told you yesterday was the form which the *thought*, or *light*, or *essence* of Deity assumed after it had become united with darkness and done its allotted work in developing matter, continued on its never-ceasing work of progress. It pervaded all parts of nature, it worked in all. While in one part of creation trees, roots and herbs were produced, in gradually ascending delicacy and refinement of formation, in another the rocks and stones had changed, by its magic power, into soils, metals, minerals, as the case might be; while still in another, the tiny and almost imperceptible life of the first animated beings had developed the fish, the animal and the man.

This is a wonderful subject for thought, my friends. Men are too apt to say that nature did all this—that the wonders of creation they see around them are the works of chance. But they little know the power that called them into action by wise and judicious laws, and imperceptible gradations of improvement. *Nothing* was originally as you see it now. Every atom in existence has progressed in the same slow and wise manner. The mind of God formed the design, originally, as it was to be; but His thought, pervading everything, works it out by slow and all but imperceptible degrees. Deity knew from the first, when He originated your world, the time it would take to bring His creation to

its present perfection, and how much longer it will be before the refining and developing process, man has to pass through, shall bring him to the state of harmony with Himself which He intends him finally to arrive at.

Men have now, by gradual progress, ascended the intellectual plane almost to its topmost round; but they have not cultivated, to the same extent, their spiritual faculties. Now, they must turn over a new page, in progression, and develop *them;* they must leave the animal instincts, passions, and tastes—the faculties of the mind also, which all originated from the same source, and find a newer and higher object of study and inquiry, namely, *the spiritual part of their beings*—that divine principle implanted, in each one, at his birth; and which, if he cultivate it aright, can bring him into *rapport* with higher intelligences, and higher knowledge, and greater teachings than all the learning and drudgery of your schools and colleges can bestow.

Neither will it deprive you of any earthly wisdom, for what you now have has all been given to you from above; but it will be the means of bringing it to you in a far more simple form. Without the labor and research that men now use, they shall find that "all these things shall be added unto them." Their intuitions will be so correct, their spirit-communion so well established, that all kinds of teachings they may desire shall be theirs. Wisdom and knowledge shall be poured into their souls from on high. Spirits only wait for men to seek them aright; they wait for them to lay aside the animal and baser instincts of their natures, and develop a purity of soul and life that shall make them fit receptacles for such teachings.

My friends, you must now see clearly that it is the Spirit of God, working under various forms, that really originates everything, and you individually. We may

give you the philosophy of the method by which He works, but we can do no more. There is no other source than the mind of Deity for every creation in the universe. You can analyze, as I have done, and examine into the various and wonderful designs He has originated in His creations; you may trace the ascending process in the animal, the vegetable, or the mineral kingdoms, but you can find no other method, no other cause for their origin and subsequent progression, than this All-wise, Unseen, Unknown Deity.

We do not come into any more immediate contact with Him than you do; but, our spiritual eyes being now fully opened, we can trace, with accuracy and facility, the methods He employs to do His work. We see the workings of the laws we attempt to explain to you, and which are no longer hidden from *our* sight as they are from yours; and, therefore, we can vouch for the truth of what we give you, and which we are trying, so hard, to make you understand and realize, so that it may bring forth good effects in your souls; for our coming to teach you, as we do, is only another link in the great law of progression that was first formed in the Almighty mind.

Farewell, my friends; I will return again at a future time.

CUVIER.

FEBRUARY 6th, 1861.

ON THE NATURE AND DIGNITY OF THE GOD-HEAD.

God—the Supreme Ruler, Creator, and Orderer of all things, is the fittest theme for our consideration in commencing our new labors through this medium. As He is the highest, greatest and most glorious, so He should be the first and foremost in our thoughts; and to know and understand Deity aright should be the desire and aim of every one.

When men begin to think at all on these spiritual subjects—these hidden mysteries, they naturally first inquire into the nature of this divine Being from whom they originate; they try to realize something of His greatness, something of His mighty power; but how feeble and vain are their attempts—how inadequate are their efforts! Their tiny aspirations, and their puny conceptions are no more on a par with the glorious Being they contemplate, than is the mote to the mid-day sun. Men, in general, have no higher realization of the true nature of God, than this mote has of the sun in which it is obliterated; and it is a bold and daring venture of ours to come to you and say that we will give you clearer views of this wondrous and unknown power; but we come not in our own strength and might; we come not trusting in our own knowledge; we are filled with light from the celestial spheres, where God is more fully known, more truly realized than even with us. There He is no longer an invisible power; there His wisdom and glory are fully displayed; and

the bright and glorious hosts, that surround Him, dwell in His fullness, revel in the light of his presence—they see Him as He is—they become like unto Him in wisdom; and they can come to us and instruct us on this wondrous theme, so that we, also, gradually progress into His light, and are enabled to carry down these high teachings to the hearts of those on your earth ready to receive them.

God, the Father of all created things, the divine originator of all good, is a being dwelling in the light He, Himself, is the great creator of; it emanates from Him; it is a part of Himself; and when we say that spirits become like Him, we mean you to understand that they also, in consequence of their advance in spirituality, can approach this light; they can dwell in it, and are filled with the fullness of all knowledge, love and wisdom, even from the God-head.

God, the Father of all, is not a personal God, as you image a man, and yet He is an existence separate and apart of Himself. He is possessed of, and develops in Himself, every principle of wisdom, every germ of knowledge, and every idea of love and harmony. He has the origin of all within Him, and He can send them forth as He sees fitting. He is Himself a grand combination of all the essences that go to form the whole. He is, He was, He always will be; but it is always *now* with Him. Your future and your past are one open page to His all-seeing eyes; and so with all other worlds.

God does not go on progressing as men and spirits do. The Deity is the fullness of all progression—the embodiment of all knowledge, wisdom and love. Men and angels may continue to advance in all things, for all eternity; they may dwell in His light; they may luxuriate in His goodness; but they can never exhaust

the fountain from whence they derive their many blessings. Spirits may become like unto God; but they cannot ever be God. They may dwell in His light; they may even emulate His acts, and become, in lapse of time, equal to the task of creating a world; but they will do it with the wisdom they derive from Him. They will still be the recipients of all they possess. They may draw largely; but still, they *must draw*. The great First Cause is still *the* great Cause; and to it they must apply.

Wonderful! most wonderful! is this great God-principle. While every thing is indebted to it for its existence—while every thought of man or spirit is an emanation from it; how little is it recognized—how little appreciated! Nay, so far from being appreciated; man, in his blind assumption, takes credit to himself, and thinks that he is, himself, the author of his few ideas—that *he* has developed them; and that *he*, with them, can measure all things, *even God*! *We* cannot do this with *our* superior light and knowledge, and we are far more conscious of the extent and magnitude of His works. We are permitted to see clearly the workings of His power on your terrestrial plane, and in it we realize so much more wisdom than we could have conceived of, that we are lost in wonder and admiration. The spirits of the celestial spheres see yet more clearly; they overlook us, and read the Almighty mind in its operations on us; they can take in a wider and grander view of the divine intentions; and as they see further, they realize more fully the nature of the great Deity.*

In this way only can God be ever truly known. The more elevated the being or spirit becomes, the more enlarged will be his conception of this mighty power—

* This part of the Essay was written by Cuvier

the more he will see and appreciate it; for, as men rise or develop, all that they have passed from is made clear to them, and they can see all the workings of Deity in the retrospective view they are enabled to take. My friends, those wise and harmonized spirits who have long cast aside all of earth and its surroundings, are now so filled with the light and glory of the Deity, that they may truly be said to be merged in Him; and yet, in another view they are not so; for they are distinct and individual realities, each one possessing his own consciousness, his own faculties, his own tastes and dispositions, which influenced him in life for good, or for his pleasant pastimes. Nothing of the evil of their natures adheres to them, for that, being only a result of perverted good, could not remain when all is brought into harmony and divine purity.

It is hard my friends, as we said before, to make you clearly comprehend what we wish to convey to you without giving some wrong impressions, coming as we do, through a mortal medium; and it is only by making you clearly understand what God really is, that we can prove to you that the things we assert are correct, according to His laws. Therefore be patient with us, and do not complain if we seem to repeat ourselves sometimes; for we must use our forces as best we can to enlighten you, and gradually evolve one idea out of another.

God, having been so long looked upon as a Being, with parts and a form, must now be changed to your mind's eye, and recognized as a great originating Principle, or Cause of all. He must not be confounded with man's attributes in your conceptions of Him; but considered as the source, or originator of them. He is the great motive power of the universes—a mighty mind—an enormous thought from whence all other

thoughts proceed. God is not a man; neither is He like any created thing; and yet He originated them all; and sustains them from His life-giving bosom.

We fail in our attempts to convey to you an idea of this great principle of Deity, so far, so very far is He above mortal comprehension. *We* can only look humbly and gratefully up to Him and receive from Him all the blessings, all the benefits we enjoy. Why did we attempt to write to you on this all-important theme? We ought to have known our incapacity to do it justice; but still we did think that we could have described our great Father more gloriously than we have done. Angels and spirits bow down in humble adoration before Him, and praise and glorify Him for His countless and enduring gifts, His untiring goodness, His unfailing blessings. God, the great Father, Mother, Friend—all in one—the originator of the countless myriads, that now bless His name, and the myriads that shall yet be brought to do so, is the great theme of their songs and the fountain from whence they draw their happiness. Let mortals also look up to the same great source for *their* blessings—none are too humble, too lowly to approach Him; for He is in their midst at all times, only waiting to be inquired for. Though God's seat is in the highest heavens, His throne is also on the earth—His eye is everywhere—His ear is always open; and the faintest cry of an awakened spirit is heard by Him.

This is the way in which you, while mortal, must seek to know Him. Let your aspirations and desires go up to Him. Feel that He, being the great Father of all, pervading all space, is as near to you as He is to us, or the higher intelligences; and that He can always aid and strengthen you in holy desires if you ask Him. This is the true way to realize the Deity—a Being that

pervades every part of His creations—that is accessible to all who seek Him aright; and yet is constantly employed, forming, creating and organizing new worlds—new universes.

This great God-principle never made anything amiss. All came from Him perfect in the unity and harmony of their parts; but, that greater happiness, greater development might be enjoyed by His creatures, they were permitted to tread the ascending scale of progress by slow, and sometimes painful degrees. In this uphill work many had to bear the penalty of the painful conditions brought into existence by the natural developments that must of necessity occur, as man was elevated from the lower animals. This apparently incongruous and unequal state of things, which, to your finite minds, appears so terrible, is, in reality, only for the development of good; it will soon pass away; a new state of progression will displace it. Men will ascend out of all their low and depraved conditions, and, throwing aside the animal parts of their natures, what you call sin and evil will disappear from the earth. *Evil, itself, is not.* The bad passions, the rude inharmonies of your natures that lead to murders, rapine and bloodshed, and all the ills under which man labors, are not the product of evil implanted in you, but the results of over-indulged passions and inclinations, *good in themselves, originally,* but hurtful when carried to excess. Therefore, when they can be subdued and harmonized to their proper standard; when each one shall occupy its legitimate position assigned to it in the divine economy of creation, the things you now classify as evils will cease to obtain among you; the purposes of Deity will have been accomplished, and man, purified, strengthened and enlightened by the sufferings he has gone through, will be able to realize and appreciate, more fully than he has

ever yet done, the wisdom and love that ruled in his formation. Without this experience, this suffering, men would never have risen to the position they have now attained. Out of the seeming evil, good has been evoked, and it is always so, or it would not be permitted. The over-indulgence of some passions and propensities brought out the evil results that we have alluded to. Similar indulgence of other and higher sentiments developed the nobler and better instincts of the human being.

Such irregularities must necessarily occur in all states of progression. One faculty or taste would preponderate in one man, another would be the ruling passion of others. Gradually all would be brought into action. Then individuals would possess many combined; they would not, in the early stages of men's development, know how to use them aright. Some would overbear and rule the others; the weak must submit tothe strong, the timid to the brutal; but, gradually, these faculties have come into more harmonious action; and finally, when man has progressed to a still more developed condition, they will all act in perfect unison, and, then, you will see the glorious results that will follow.

When men have come to this stage of development they will require little assistance in their upward progress; they will be harmonized while here, and be fitted to take their places among the glorified and redeemed when they pass to a higher and more sublimated plane. All this, my friends, is the work of the great Deity who created you. The wisdom of the Almighty mind saw the necessity of these gradual stages of advancement, and the evil to the few was permitted for a time, that great good to the whole might result hereafter; for you must not forget our former teachings, viz., "that men are punished only in proportion to the light they

have received." As the intellect and capacity is developed, so more is expected from them; but still, when they pass away, they are their own judges. No dreadful devil, no scourging angel is there to goad them in their torments; their own consciences, the God-nature, or principle implanted in them that they have, themselves, outraged and abused, is their only accuser. The passions they have allowed to master them while here, and which, properly guided, would have been blessings, are their greatest tormentors.

We would vindicate the justice and wisdom of the Deity in these matters; and we want you, also, to see these things clearly, that you may know for yourselves in what relation you stand to God, and to your own individual entities. God made all things, originally, perfect; that is, as far as they were developed at the commencement. The various changes produced in their formations, by the laws of unceasing motion always at work, diversified the positions of the different particles of matter and formed new combinations, perfect, too, in their way; but still, leading the way for those other, and greater changes that, finally, resulted in the physical sentient life of man. These new beings, when they ventured on this stage of existence, had further benefits conferred upon them; they were made only a little lower than the angels, as the Bible says, by the implanting in them of the soul, or seat of God—the place to which He could come and commune with His creatures; and He *did* come and hold communion with them, *in all ages*, since man possessed this living principle of Deity. He has always been near, and ready to enlighten them; and the proof of this is found in the progress man has made beyond the races he originally developed out of. God never works without an object. His aim is to do good; and it was for this end He endowed man with

his soul, and so many other gifts. If God is the great fountain of thought, and love, and wisdom, has He not disseminated these blessings to all His creatures that could receive them? Most assuredly He has. He commenced His great works, if I may so say, with the full knowledge of the results that must follow, and with the full determination of making all happy in the end. If some suffer pain and privations, during their development, on your earth-sphere, will they not have an eternity of happiness in the future? If some, are, by force of circumstances, plunged into crime, sensuality, brutishness, will they not, finally, overcome these enemies and be purified from all such grossnesses? To you the the time of punishment and probation may seem long; but compare it with the eternity of enjoyment that awaits them in the future.

My friends, God works by and through His instruments. He, like a wise leader, plans His mode of operation—forms His design in His own Almighty mind; and then He carries out His ideas, and perfects what He plans. All work under Him—all receive guidance, instruction, advice from Him; but you may not see, yet, how this is effected—how so many millions of intelligences are directed and controlled by the one positive mind of Deity; and I fear I can hardly make it clear to you; for the workings of His power, as we see them, are so entirely different to anything on your earth-plane. Our whole atmosphere is pervaded with His light and knowledge; our beings are filled with it; we draw in, with every breath, the wisdom, love or harmony that we need. We see the workings of these elements, with which God constituted worlds on all sides of us; we feel their action upon us, and we draw in, as we respire, spiritual sustenance. The light and electricity that pervades us is a part of the God-principle

disseminated among us. We are now so spiritualized, that we feel, we realize all its healing, soothing, enlightening effects; and the higher we progress, the more and more plainly will it be felt and appreciated by us, and the more fitted shall we be to carry out the designs His infinite wisdom planned in regard to the human family, on every sphere. We see and know that this light, that pervades us, is the healing or harmonizing principle so much wanted on your earth; we know that if we can succeed in bringing it to you, even in small proportions at first, it will soften and subdue the hard and stubborn hearts of the people. We also know, that when this softening process is effected, higher light and further magnetism will be given; and men will then be able to discriminate for themselves between good and evil. The dead conscience will be awakened, the slumbering Deity within will be aroused, and they will raise up their eyes and their hands, and entreat for further outpourings of the Spirit of Wisdom. God, the great Father, will respond to their cry; light will be poured down abundantly, and each one shall take all that he requires.

We shall now enter upon another branch of our theme, viz., the power of God as exercised in the human family. God, having implanted Himself in the soul of every human being, has done so for some wise purpose. He did not endow men with consciences, sensitive and tender, without some aim—some object. That object was certainly not to benefit Himself—to increase His own glory; that could not be the cause. What, then, think you, was His motive in coming into the hearts of every one of you? Love, my friends, love of the purest, most heavenly kind; for it was made up entirely of the desire to render all happy, by endowing them with a portion of His own all-abounding, all-per-

vading goodness. This soul, this part of Divinity within you, is your great saviour from ultimate annihilation. It can never die—never cease to be what it always was—a part of perfection or Deity. It comes to you at your birth, and it remains with you always—keeping up, by its presence, your union and sympathy with the great Father of all. Through it a connection is established with this divine principle; a chain, invisible to mortal sight, unites you with Deity; a chord of magnetism, never broken, binds God to His creatures. This link of attachment may be unused and neglected by men for ages, even after they have passed from your sphere, but it is never severed. The time will come when they will feel the joy in its possession that ought to be its natural and universal effect; and they will then pull upon the chains of sin that bind them down, and break their fetters. They, too, will rise to the life immortal, and realize that they are made in the likeness of God.

This indwelling principle of Deity is the originator of all human aspirations—all human desires after good. When once it is empowered to act—when once the man or woman awakes to a sense of its true nature and office, they go on progressing in the light and knowledge of the higher spheres; they become irradiated with the brightness of God's own Spirit while on earth; their souls, continually stretching out unto Him, for further sustenance, are never sent away empty. More light, more wisdom is daily drawn down through the electric chord of sympathy that unites the soul to its great Father; and blessed, indeed, is such man or such woman.

While some few are thus progressing and wisely using their best privileges, how many, many are there who never think upon their souls at all; who might, from

the little care or anxiety they evince in the matter, be "as the animal, without understanding." To them, so numerous and so lost to their best interests, we spirits are often sent to awaken their dormant natures, and to show them what they lose by neglecting to cultivate this, their highest gift. We attack them in every conceivable manner; we work around them untiringly and without ceasing, and try to impress upon their minds what they lose by their neglect; but it is hard, indeed, to convince them or arouse them from their apathy. The earthy nature obscures the heavenly, and they go on, contented, in their indifference, while their poor souls languish for their proper nourishment; and, as it were, die out. This, however, is not the case—the soul cannot die; but, closely buried in its shell, it bides its time when the spirit-body, having thrown off its surroundings, and man having no longer the power to gratify his animal passions, begins to see that there is a something beyond all this—a higher and nobler purpose for which he was created. Then the soul begins to assert itself—the God-principle is aroused, and shows to the poor unfortunate his many errors, his many shortcomings, his indulged passions, his vile propensities that have brought him to his present wretched condition; and places, clearly, before him his duties and obligations, as they *should have been* performed. Pity it is, that this is so often deferred to another sphere—that man does not, while yet in the mortal form, enjoy the blessings he is lawfully entitled to, and live, while yet a man, as if in the presence of his Father, God. What benefits, what privileges might he not draw down upon himself and his offspring! A child of Deity—he neglects and disregards the tie; he allies himself, in preference, with the lowest and most depraved of the spirit-world!

and, too frequently, drags his children and his children's children down after him.

But the dignity and power of the God-head must, finally, be asserted; the evil must have an end, and good, universal good must take its destined place. Though men may fight against the light and knowledge within them, and determine to follow out their own plans, their own inclinations, they cannot always strive with God. Limits are set that man and spirit can never pass. A period is put to their wanderings, and the beneficent hand of Deity is stretched out to save. He must recall His lost sheep—He must restore to Himself the children He has created, and ultimate happiness and peace will be their portion.

The progression of the undeveloped spirits will, however, occupy a long period of time; cycles of ages may and will have passed before some are redeemed; and suffering and sorrow, long and deep, will be the portion of many. We grieve for this, my friends. We mourn when we see men throwing away their happiness in the careless, indifferent manner too many now do. We know they do not realize the dreadful penalty they will have to pay; but still, we cannot but think, that, after all the teachings and experiences they have had, they might know better; they might know that all the warnings and advice that have been given to them they are expected to profit by. But it does seem as though a *real* Satan had blinded their hearts and sealed up their understandings. While so keen and far-reaching in worldly matters, how dead and inert are they to their spiritual interests! So that the things of the world go on well around them, they never raise their thoughts or aspirations higher. They ignore a future; or if it ever crosses their minds, they think it

may take care of itself—"sufficient for the day is the evil thereof."

This, my friends, would be all very well, if this life were the only one; if death were the finale of all your schemes—your ambitions. But you see it is not so. This world is, really, only a preparatory school for all to educate and develop their souls and spirits in, for a future that will never end, and that will be most materially influenced for you, by the way in which you educate yourselves here for it. If the schooling is good—if wisdom rules, and you develop wisely in all the qualities of your natures implanted by God—if you give each one its legitimate bearing—neither encouraging this too much, or neglecting that, but employing all in their proper proportion to make yourself and your fellow-creatures happy; then you will be prepared to enter on a new state of being, where all the progress you have made, all the spirituality you have attained, will tell for your unspeakable happiness. You will not then require teachers to instruct you in what you could have better learned on earth—you will find no blackness of darkness to surround you—no conscience, with its painful thoughts and reproachful voice, reminding you of what you *might have* been, and *might have* done; but you will be filled with higher light, higher knowledge from the same great source, from whence you derived the former—you will feel the union existing between you and Deity in its perfect fullness—you will repose in humble and adoring gratitude on the bosom of your great Father; and looking up to Him in trusting faith and confidence, you will ask Him for all you need. You will then have your spiritual eyes so opened, that you can see for yourself the abundance of the love He has for you, *individually*, and for every

other who, feeling its need, seeks for it aright. Man, while living here below, can bring himself into this close approximation with his Maker; he can, if he purify and refine himself from all the grossnesses of his being, become so exalted in his thoughts and aspirations that he can truly hold communion with his God; he can ask and he can receive more and more of the God-principle.

The beautiful link of light uniting God separately and individually to each one, is the means of transit for men's thoughts and prayers. This has never before been understood so clearly as we now tell it to you. When men have been informed that God hears them, that He answers their petitions; their finite minds could not realize it, accustomed, as they had become, to consider God as a being like themselves. But now that we come to you and tell you that this great Being is a principle pervading all space, and yet having a great central locality from which emanates His light, His wisdom, and His untold power—and still more, of the little chains of connection that bind every sentient being to Him—cannot you see, my dear friends, how easily you can all reach Him? how easily your prayers may be heard and answered? Oh, yes! never despise or neglect this, your greatest privilege, your highest earthly or heavenly boon—the power to commune directly with your Maker. You little know how easily the chord of sympathy is struck; you cannot imagine how ready, how willing, the great Father is to listen to, and to aid you. You are a part of His own great Spirit; and when you allow your spiritual part to ascend, it has not to go into a foreign country, an uncongenial sphere. No; it rises to its own home, its native place, and finds and brings down to you fresh

supplies from its own beautiful sphere. Your spirit grows with the congenial healthy food it receives from above; and the body also partakes of the benefits enjoyed; for a harmonious and happy spirit is sure to produce a more contented and peaceful frame.

We would like to say a few words more before we close our subject. As we have said previously, men do not attach sufficient importance to the necessity there is of developing every faculty, and every organ of their natures *equally*. The beauty and perfection of God is most clearly seen in the equilibrium observable in all His works. He does not overdo anything, neither does He neglect. Wisdom rules in the divine creations; and in those beings below the human family, and destitute of souls, the nicest order is discernable. No one thing preponderates over another; every part is beautifully adapted to its office; and animals, flowers, fruits, fishes, rocks, trees, in fact, all creations are developed on so wise and judicious a plan, and with so much beauty combined, that man or spirit would vainly try to amend the most trifling of them. Not one can be improved. You may not, perhaps, have yet discovered the reason, or the necessity for the existence of certain things, certain animals for instance, but you will do so in time; and then you will know that the same wisdom governed in their creations as in other parts of the universes. Man, alone, is the only imperfect being on the face of God's earth! And why is it so? My friends, do you not see the cause? Do you not see, that in order to be supremely happy hereafter, it was necessary that he should pass through suffering here; that he should know how to choose the good and reject the evil?

Man, being a part of Deity, could not be treated as a brute; he must, with the God-portion, inherit, also,

a mind, a will—reasoning and reflective powers, passions, tempers, fancies, idiosyncracies—every mental faculty that goes to form the Deity. These had to be developed by gradual and slow degrees, and man himself was left a comparatively free agent to use them as he would. At first, little of his divine nature was brought into play, save the lower faculties; but, gradually, more intellectual and spiritual thoughts arose in his mind, and these faculties and gifts, bestowed on him by God, have swayed him one way and another till, finally, all are come to their full growth and standard in some *one* or *other* individual of your earth. The thing is, now, to equalize and harmonize them; to restrain the animal in some, and develop the spiritual; to increase the affections in others, and subdue the intellectual; but the spiritual requires elevating in the most instances—all, with very rare exceptions, are deficient in this, the *highest quality of their being;* and, until it is brought into more general cultivation, wars, tumults, and distress will not cease in your lands.

When this God-nature is fully aroused in men—when they look up to Him, alone, for inspiration to guide them, for direction in their daily walk and conversation; then, justice and love will rule their actions to their fellow-men—then they will see that true happiness consists, not in the abundance of the things they possess, but in the desire to make others happy with them—in the self-sacrificing spirit that could never see a brother in need, while they had the means of relieving his necessities—in the utter indifference to worldly possessions, worldly wealth, excepting, so far as it conduces to the comfort and protection of *all* God's children, who could never feel that one was better than another, knowing that all are equally endowed at birth with the God-principle—all are the same in God's

sight; and all are entitled to the same care and consideration from each other.

This is the kind of development that must take place in the souls of men, before *true* happiness can be attained on earth. The more this feeling spreads—the more the people become alive to the important fact that they can, really and truly, walk with God, while yet on earth—the faster will sin and evil disappear from your midst.

As I said before, good and evil are merely relative words, expressing different phases of development of the different faculties, passions and sentiments, that God has endowed us with. All are good in themselves, if rightly directed. It is the abuse, the excess, or the combination in excess, rather, of different organs, that produces the result you call crime. A man may be unfortunately developed, by his parents' errors, to be a murderer, a thief, or a liar; but that does not make God unjust, or partial in His gifts. The organs are the same in all, but differently proportioned, as the man or woman has *inherited* or *cultivated* them. And you all know that when one part of the brain has an undue ascendancy over the other part, the greater strength and activity of the former keeps the latter in abeyance; and inclinations and tastes are formed in accordance with the faculties that are the most prominent. This tells, on the next generation, with still worse effects; the disproportion becomes more marked; the likings and dislikings, the passions and the tastes become stronger, more decided; so that, finally, they appear in such distorted forms as to make the evils and cause the barbarities and atrocities the world is so constantly suffering from.

All this will, in the course of time, remedy itself. As education, philosophy, and science, but above all,

spiritual development, make their way among you, more enlightened and enlarged ideas on these subjects will gradually obtain among men; and instead of regarding the murderer, or the thief with disgust and repugnance, they will look with a pitiful and discriminating eye upon his unhappy conformation; they will see then, in his contracted and misshapen brain, the source of his errors; and they will endeavor by mild correction, to reform him; and by wise and healthy rules and regulations, provide for a future generation a more harmonious development. To make men of this low standard better, it is necessary to show them, plainly, from what their errors proceed. It is rare indeed that the most deplorably sunk in guilt have not some tender spot, some little oasis in the bleak desert of their hearts. Try to find it out; study their organization, and you may soon become enlightened as to what it is; and by judiciously working on that, you may often succeed in effecting a reformation in those, apparently, the most hardened.

This, however, is a subject on which we intend to treat more largely at a future day. We have entered into it a little now, as it bore somewhat upon the character of the God-head—as, if evil could spring from Him, He could not, then, be the perfect Being we have endeavored to portray to you. This, my friends, you must now see is no longer a tenable position for man to hold. There is, as you must plainly perceive, no evil in the world as a *part* or *element* of any human being. The crimes and vices that we deplore, and which we would help you to reform, are only the results of good faculties, good passions, good attributes, carried to an excess. From the hand of Deity they were received good, useful, agreeable, elevating, and refining, if used with proper caution; but man has made them low, de-

basing, vicious, cruel, and sensual, by his want of knowledge and judgment in their employment.

This whirl and confliction—this upheaving and depressing of the soul and mind in man, has been attended with much pain and suffering to the human family generally, but it has had its uses. The epoch of progression is now reached, when the faculties and judgment being fully brought into play, something more noble, more elevating must take their place in the ambitions and desires of the human heart, when the spiritual must come into more immediate notice, and the soul, the immortal spirit, and Deity Himself, must be brought into nearer proximity in your daily life, as well as in your dying moments. Many and many a man is now yearning for light on these important topics. Many grope in the darkness of their creeds, and cannot find the sustenance they so much require; but if they would look into their own souls—if they would meditate in secret, and commune in their closets on this mighty theme, they would much more readily find the light of truth poured in upon them.

We are not working in vain. We are not laboring for naught. When we bring our powerful magnetism to the earth it is felt, sometimes in one way, sometimes in another. Sometimes it takes hold of the hearts of a congregation, and they question, and think, and doubt, and wonder where all their new ideas originate. Sometimes we impress your writers of fiction; nay, much work is being done in this imperceptible manner; but, more especially, we are impressing the minds of the people at large, to feel and understand that a change is requisite, and that that change is now at hand. The more magnetism or light from Deity we can bring, the more in proportion follows. When once the dark clouds that surround your sphere are penetrated, then

our light will flow in uninterruptedly, and men and spirits will find the work easier—the progress of the human family into holiness and purity more marked and more rapid.

We have now said all we wish to say, on our great theme, at this time. Gradually, as your minds can bear it, we shall unfold to you more of the workings and nature of the Deity—our great Father. At present we have only to bid you farewell; with the earnest hope, that the words we have now written may carry instruction, conviction, and benefit to each one who peruses them; leading him or her to seek, for themselves, that intimate and blessed communion with God their Father, that may make them, while yet on earth, the constant recipients of His overflowing love and wisdom.

PAUL THE MARTYR.

MARCH 21, 1861.

ON ELECTRICITY OR MAGNETISM.

My friends, we are commencing a new and important subject, through our medium, and we have not yet told her what we intend to treat upon; but she and you will get light as we proceed; for light, or magnetism, or electricity, is the subject of our present consideration.

You are continually hearing of the magnetism of this person—the sphere of that—the influences sent down from above, and the influences drawn up from below. The various ways in which this universal, and until lately, unknown, or rather unrecognized power acts, is a constant theme of reflection and conversation with the more advanced minds of your community. Now, a power like this, that pervades all space, and that can bring such varied and contradictory effects to bear on human beings, and, indeed, on all material objects, must be a subject well worthy of your attentive and earnest consideration; and we propose to show you how it originates and acts.

First, then: from whence does this power originate? This question is soon answered. From the great First Cause—the Deity—it is developed. Magnetism is one of the original elements in the construction of worlds. When we are told that "God sent His light into the darkness," it is merely another way of saying His magnetism, or light, penetrated the darkness and brought it into active existence, combined with the

elements of heat and motion, which were generated by the contact of the light with the darkness. When this had been accomplished, it still continued to perform its allotted part in the organization and regulation of the chaotic particles that were, by its aid, in conjunction with heat and motion, to form all the beautiful universes in His boundless realms of glory.

Magnetism is the life-giving element in plants and animals; it is the spirit, or essence, of the stone and the water. Deprived of it they would be dead, inert matter, incapable of change or progress. Life, or electricity, is as necessary to the plant, or the stone, as to man; they are continually undergoing new formations, new transmutations, as this vital principle works through them; and they will continue to do so, and far higher and more beautiful developments will be evolved from the present ones; for, as man is spiritualized and purified, all his surroundings will become proportionately exalted. He will cease to crave the coarse and heavy diet and drinks, with which he now sustains life; and nature will be prepared to meet his necessities. Plants and animals will have progressed in refinement, in the same ratio with himself, and be ready to supply his wants.

You will see, my friends, from this and some former teachings, given through this medium, that there are two very important elements constantly at work in every part of creation—motion, which produces all the various changes and diversities you are constantly witnessing, and electricity, or magnetism, which gives vitality or life to the various forms evoked into existence by the former power; for, when we say that motion developed life, we mean you to understand that the constant friction and attrition of the particles, brought into contact with each other by motion, developed the presence of a

third party, namely, electricity. This electricity is of various degrees of refinement, according to the nature of the substances that call it into their beings. It is quite different in the rocks from what it is in the plants; and it varies very much in these latter according to their natures and comparative refinement. So it is in men and animals; it pervades all, but it varies in each according to the individual's conformation and elevation of spirit.

Now, this subtile essence, or magnetism, is so impalpable, so refined, even in the grossest and coarsest substances, that it is vain for chemist or philosopher to attempt to detect its presence by experiments, or by his mortal vision. And why is this? Simply because it is of the spirit, spiritual; and it is only when the spiritual vision is opened—when man's soul is more developed and his animal nature purified, that he will be able to test, by actual sight, the presence of this mighty force that pervades everything in creation. In the meantime, however, he is beginning to realize, very forcibly, that there is a something—a power, an agent, through which mighty works may be done. He begins to feel that, as yet, he is but a babe in knowledge; he cannot, with all his researches, fathom this great subject; he cannot reconcile, with all his skill and all his logic, the phenomena daily presenting themselves to his notice, with the theories he has been taught. He feels, deny it as he may, that there is something yet to learn, something that will require more than man's wisdom to find out.

This is a state of mind we like to induce; it leads to wisdom. When this interest is excited, in a right feeling person, he does not throw the matter aside with disdain or contempt,; but quietly and perseveringly endeavors to gain some light and information upon it.

We think the time has now arrived, when sufficient curiosity and inquiry has been developed on this subject, to make it desirable for spirits to give out some information that will enable the people to understand this important element of their natures better—that they may see what a power there is latent in *them* and in *everything;* and also, how important it is that they use it aright themselves, and carefully avoid those persons and those influences, that may have an injurious effect upon either their bodies, or their spirits.

Magnetism, or electricity, in man, is the essence of the person's own spirit; it is formed by what he attracts to, and gives out from his own nature. It is also the essence of the mineral, the plant, the animal, and of course varies in each; but all equally derive fresh supplies of this vital principle from their surroundings—from the light, the air, but more especially, from the sun.

This great luminary is, indeed, the more especial generator of life and health. He blesses and he heals by his presence, and deprived of his beams man languishes and fades.

We do not mean you to understand that the sun and the air bring this magnetism to you. No; they do not possess it in the same form that you do; but they bring into contact and *rapport* with you, one of the component parts which, meeting the other in your system, they unite and form this essence. Unless the constant renewal and invigoration of this vital principle always goes on, man becomes infirm and weak—energy, animation, life itself dies out in him. He can no longer exert either his bodily or mental faculties, and a most painful state of prostration ensues. This is one of the minor evils resulting from ignorance on this important subject, and may easily be remedied by proper attention to the

laws of health, and by the use of some congenial magnetizer. But there are many other ways in which magnetism may be made an instrument, either for great good, or the reverse. I must, however, defer what I have to say on this part of our subject till I have entered more fully into the nature and use of this principle. Till to-morrow, *vale !*

We continue our subject this morning in good health and harmonious spirits. Our medium has been refreshed and invigorated in various ways, and we shall, in consequence, profit by the healthy conditions induced by contact with the outer air ; and still more, by the communings she has enjoyed with spirits of a higher and more harmonized sphere (than we poor philosophers of earth, and teachers of philosophy in heaven, are yet entered upon), to give our teachings more clearly and fluently, if possible.

We proposed yesterday, to enter more fully into the nature of this principle of magnetism, and also its uses. We will now endeavor to do so. And first then of its nature. The magnetism of plants and animals is, if we may so say, their dispositions—the secret hidden source of their peculiarities. Its center is hidden deeply in the secret recesses of the plant, yet it pervades it in every part. It is its nature, its quality, its *disposition*. In some it is noxious and unwholesome ; in others it is beneficial and grateful to the human organization. Sometimes, again, it is good as a medicine, poisonous as a drink ; sometimes it is loathsome to the smell, while the plant is beautiful to the eye. So it is, good and evil are combined in the different plants in quite as extended and diversified forms as in men. The reason of this is, because each is pervaded with this subtile, invisible power of magnetism, that produces these results. With the animal kingdom, it is precisely the

same. Each individual has his own peculiar magnetism, similar to animals of the same species, but still, varying in quality, as the disposition of the animals might vary. This quality, so generally diffused and so important in its effects, is the action of God's thought in another form; it displayed its effects, first, in producing motion; and when this power commenced its operations, then, the thought or mind of Deity went on to develop higher principles of wisdom in His formations. He did not wish to make worlds without sensation or feeling. Everything that emanates from Him must be, in some degree, impregnated with the God-principle; and this life, this magnetism of the plant, the animal, and the man, is the result. It is the connecting link with Deity, who formed and sustains the whole of what you call animate and inanimate matter by this life-giving essence of Himself. Plants cannot use means of their own to sustain this connection with God. But by the attracting and repelling power of the principle of motion their needs are supplied, their magnetisms are renewed day by day. You may see the effects of a loss of this supply in the way plants languish and die when placed in uncongenial situations.

We have said that the magnetism of the plant is its disposition, and you may wonder at this expression, but it is correct; and when you go more deeply with us into the subject you will understand our meaning more clearly. At present we must pass on to another part of our theme, viz., the magnetism of men. This is not just the same thing as the magnetism of plants; it is, in its nature, more refined, and in its effects more extended; for, whereas, the plant cannot remove from its sphere to do good or evil, man can do both. He can disseminate, from his person, what may make the happiness or the misery of thousands. This force, which

pervades him and emanates from him on all occasions, is a mighty instrument for good, or the reverse, in his hands. He has much in his own power in regard to it. True, he may have inherited bad and unwholesome magnetism from his parents; but, still, education and surroundings would modify this influence, and his sphere might be brightened and improved, most materially, by his own efforts.

If a man is ill, does he not take medicine? Why is this, but to purify and restore his natural equilibrium? So it is with a man's magnetism. If it is bad, or if it is diseased, let him purify and physic his soul, his immortal spirit, which is suffering from his guilt. The magnetism you throw off is a sure test of what you are; it is the essence or aroma of your spirits. Let it, for your own sakes and for the sakes of your friends, your companions, and the world itself, *be good*. Magnetism, in you, is not to be trifled with. It has wide-spread effects that, hitherto, you have not dreamt of, or, if known, disregarded. But I tell you, my friends of earth, that you wield a mighty engine when you exercise this power; it can make men and things subservient to your purpose, or it can make you the servants and slaves of things as well as men. Every one has this force latent in him. To some, it is a blessing; to others, it is a curse. This, however, is not the fault of this beautiful power, but of the misdirection of its use; this secret, unseen, unfelt essence, this beautiful flower of the soul, if properly cultivated, is intended, by Deity, to produce in all of you the qualities, the gifts, the endowments that come to you direct from God. If you are in a condition to receive them, knowledge, love, wisdom can all be brought to you through this medium; and you may live in constant sympathy with your great Creator through it. Some few have already proved the truth

of what I assert; and I trust but a short time will elapse before many will develop into this joyful and blessed state. But, my friends, I am painting the bright side of my picture first; and I must now ask you to follow me while I show you the reverse side of it.

As I said, there is every variety of shades of magnetism; from the highest spheres of light and love, to the lowest depths of Hades. Bad feelings, bad passions, generate bad magnetism. How could such a thing obtain upon the earth? you may say. It is made, my friends, by these very feelings—these very dispositions. Magnetism is constantly being renewed in you by the conjunction of essences or thoughts, that you throw off from your spirits, and something outside of you—something that you draw to you by the power of motion or attraction, from the air, the light, the sun. If you throw off from your spirit unholy, impure and sinful thoughts and feelings, they poison the influence they come in *rapport* with, and a magnetism is generated bad, in proportion to the state of your feelings.

I must ask your indulgence, my friends, while I enter more fully into this part of my theme. Your magnetism is not confined, in its effects, to those subjects; it extends its influence into everything you come in contact with, as well as every person. It affects the earth, the air, the fruits, the roots—everything in inanimate nature, so called, draws good or bad magnetism from your persons. You are not yet developed to see how this influence is communicated, but I can tell you; and some there are, even now, that can bear witness to the correctness of my assertions. This magnetism, or aura, that pervades every one, is light in proportion to their development; and the lighter and brighter it is, the more good can be drawn from it and imparted to their

surroundings. It is a mistake to suppose that mediums, alone, can give out this light. To the spirit-world, and to your seeing mediums, this is plainly visible in all, where the spirit is developed, while yet in the form. The aura is, also, there in the darkest and most depraved; but it is black and unwholesome in proportion to their guilt, and it is noxious and deadly in its effects. That I may not have to revert to this part of my subject again I would say that natural mediums for the spirits are not, necessarily, brighter and more developed in soul; but their organization is slightly different to the generality of persons, and enables them to throw off a negative kind of magnetism in such abundance, that spirits can take hold of it and impregnate it with theirs; and, by that means, pass into the system of the individual.

Persons not naturally endowed with this, and who wish to become mediums, have sometimes a long course of development to pass through before they can be brought to this quiescent state. They must change, in some degree, their tastes and pursuits; they must moderate their appetites and desires; and by quietude of mind, and passivity of body, induce the right conditions. Few have the courage, or the right knowledge of these facts, to make them persevere in this self-denying method of developing their gifts. They generally prefer running from one medium to another, and drawing the magnetism of the spirits to them in that way; but they make a great mistake in the means they use. Sometimes mediums may be an assistance and a benefit to them; but as a general rule, it is far better to develop your own spirits, unmixed with outside influences. The best and truest mediums we can find, are those who have associated little with the world at large, during their development; but quietly and patiently followed

the leadings of the spirits given by intuition to them—who have watched and waited for the promised gifts, and have aided and assisted in obtaining them by their own earnest desires and aspirations for them.

Mediumship may be cultivated to almost any extent. Any one who has the earnest desire for this gift, and who is willing to submit himself to the restrictions it imposes, will soon produce that state, or condition of the bodily organs, which will enable spirits to work at will through them. But it is a state that should not be lightly entered upon. It is not to be trifled with. Once a medium, always a medium, remember; and, therefore, should you, by self-denial, abstinence, and the various other necessary requirements, produce this change in your physical temperament, take care that you use it wisely and well. Do not debase or contaminate your mediumship to unholy purposes. Let your constant aspirations go forth for true wisdom, true teachings; for, if you profane your great privilege to any low and improper purposes, you will draw around you a class of spirits that will, indeed, make "your last state worse than the first." Having once drawn spirits into such close *rapport* with you, as mediums necessarily do, you are an open vessel for any to fill; and, if you know anything of spiritual teachings, you must be aware that where bad passions or tempers rule, there low spirits will be drawn. My friends, I do not advise all, indiscriminately, to cultivate this gift. In the present state of man's development it would lead to great confusion, and a very unpleasant state of affairs among you; but I will tell you for your comfort, and to encourage you in well-doing, that as the world advances in morality and self-knowledge, this faculty will be a part of your being—men will be born mediums as some few are now; and the cause of this will be the improvement that

will have taken place in the moral and spiritual standard of the human family. They will have gradually and quietly progressed from the animal on to the spiritual plane; and refinement and purity will bring them into constant *rapport* with their unseen friends in spirit-life.

We have entered fully into this subject that you may understand it perfectly; it is a part of our theme, though we may seem to have gone on a little too fast; but we will now return to our more immediate subject.

We have said, in the former part of our Essay, that plants and trees, stones and minerals, animals and reptiles, in fact the whole earth and all that it contains, are pervaded by this life-principle. We think perhaps it may be as well to tell you how it acts in some instances. It is no novel idea to assert that plants and trees have dispositions, likings and dislikings. That they can be improved and developed into new beauty and usefulness, by proper cultivation and training, you all know; but do you know *why* it is that one thing flourishes where another would decay? You may say, because the soil is unsuited to its nature. True: so it is; but what constitutes its nature? Is it not its disposition? It likes and dislikes, as palpably as you do; it flourishes and blooms in congenial surroundings; it withers and decays when placed in unhealthy places. What causes this? The essence or life that it sends forth to draw in its congenial magnetism cannot find its affinity, and the plant fades. This is carried on in precisely the same manner as is the working of your own spiritual development, only that in the plant it is a fixed law or principle, from which it cannot deviate. *It must* send forth its aspirations while man is a free agent. The consequence of this is, that man has neglected to work for his development in the same orderly manner that the plants and animals do; and, by this

neglect, he has disarranged and disturbed the equilibrium that should be observed in *all things*, according to the wise regulations of the Creator. By this disturbance he has generated noxious and hurtful gases on the earth. He has injured the qualities of the soil, the fruits, the roots—everything in nature, during this long period of man's progression, has been more or less hurt by his delinquencies. The injury he has done, by the bad magnetism he has generated, has told upon the qualities and dispositions of animals, birds and fishes. The extent to which we can carry your researches on this subject is truly wonderful; and yet, when explained, all seems simple and natural, and you are surprised that you never thought of these things before.

It is a received and fixed fact, I may say, in all your minds, that lions, tigers and bears—eagles, vultures and sharks—serpents, toads, etc.—were all developed, *originally*, with the vile and ferocious dispositions they now possess—that they were, from the first, the enemies of man; and it has often puzzled the brains of philosophers and philanthropists to account for such destructive and useless creatures being permitted.

My friends, the first living denizens of your sphere were not of this character. They were mild and inoffensive in their temperament; they did not prey upon one another. You have the remains now of some animals of a former era—large, gigantic in their proportions—adapted to the nature of the herbage and condition of matter upon the earth at the time they lived; but they were not carniverous; they had not fiery passions in proportion to their bulk. They were simple and unoffending in their dispositions; their food was the abundant and gigantic herbage prepared for them; and, having fulfilled their part in the development of the world, by their huge masticating and digestive

powers refining vegetation and the magnetism of its surroundings, they disappeared, to be succeeded by animals more suited to the *then* condition of the earth's development.

When man, the last in order, appeared, he was not greeted by the roars of devouring lions, or the cries of hungry wolves! Animals there were, in plenty, of these descriptions; but their natures were entirely different; they were *not* carnivorous; they were *not* ferocious. Beautiful, playful, lively, easy to be controlled, they knew not of the evil passions that now deform their natures. Man owes a heavy debt to the poor world and its inhabitants for the evil he has caused to them. We must carry you back to a far more remote period than you have any idea of, to show you when and how this evil commenced to work. As we said before, when man became a sentient being, he was left, comparatively, a free agent; he could do as he liked. With animals and plants, this was not so. They were under a law of magnetism, as we may say, that necessitated them to do thus and so.

Previous to man's advent among them, this law had always worked in regular order—undisturbed by any outside influences. Each animal and each plant found the congenial food provided for it that harmonized with its being, and assimilated with its magnetism. But when men had developed (and the first races, I would say, were large, uncouth, and very hairy), they—feeling this power of soul, or spirit within them, giving them new ideas, new feelings—were intoxicated, as it were, with the possession, and knew not how to control themselves aright. They lorded and domineered over the brute creation; they indulged in animal excesses; they allowed the instincts, now become faculties, to rule them; they killed and they destroyed, without remorse,

the innocent denizens of the forest; and, in process of time generated, by their over-indulged passions, a magnetism that was fatal to the animal and vegetable kingdoms. All this did not take place in one century, or in many; but in long process of years. Gradually the poisonous magnetism, inhaled by the animals, told upon them; new passions, new tastes were originated; the stately, intelligent, and at the same time gentle and playful lion became a man-hater—a man-eater! So with the other savage animals.

You will say, why did not all change? why did not all suffer? They did suffer, to some extent; and they continue to do so now. But the reason why all did not deteriorate in the same ratio, was the difference of the life-principle implanted in them, which drew a different material from their surroundings. Some were of more positive and determined characters; and these would, of course, suffer more than the milder and more phlegmatic temperaments; but all felt, and still feel, the influence of man's corruption in the varied ills it has engendered for them.

The air was the first thing to suffer by man's errors; and this containing such a large amount of the life-principle from which animals and vegetables draw their magnetism, its deleterious effects were soon visible in the changed natures of the plants, and the dispositions of the animals. Gradually as all these things work, a time came when all were literally cursed for man's sake. Instead of the ground yielding her increase spontaneously, and only producing such things as were beneficial, labor and toil were necessary in many regions; and in those countries where a more luxurious vegetation prevailed, it was so mixed with poisonous and deadly herbs and fruits, that man feared to use the bounties provided for him. Thorns and thistles are

now the spontaneous growth of the soil in many countries ; in others, poisonous and deadly roots and fruits ; while in the animal kingdom, fierce passions were engendered by the magnetism of the polluted atmosphere, and God's creatures learned to destroy and prey upon each other. Fishes and birds participated in the injury, and all animated life became timid and fearful of man, whom their instincts told them to shun. The earth itself, during the long period of years that has elapsed since man appeared upon it, has gradually imbibed more and more of this magnetism, and is now, in consequence, surrounded by dense darkness to the spirit eye. This extends to some distance beyond your atmosphere; and in that darkness the spirits of those who, when on earth, neglected to improve their opportunities and develop their spiritual natures, are enclosed, as in a net, and cannot escape unless light is brought to them.

I know that many very pertinent objections will be raised to the theory we have advanced ; but, my friends, you must remember that *we see* that which we assert. We realize, by actual inspection, how these things have been worked out ; and the divine Mind saw it from the beginning, and sees also how all shall be made right again, even to human comprehension. You may say that " man *could not* have produced these wide-spread disasters ; for *you know* that animals and birds of prey are formed, by divine Wisdom, with such organizations, such weapons of strength in their claws and their teeth, that they were always intended, *that is self-evident*, to prey on each other, or on animal life." To your finite minds, and merely worldly knowledge, this may appear true ; but have you never reflected that organs are developed as the necessity for them occurs? that they are also modified, changed, or gradually die out, in the organization when they have been idle for several gen-

erations? When the passions of the lion, for instance, were stimulated by the exciting magnetism he generated from the impure atmosphere, different feelings were aroused, gradually. Just as slowly as organs, or faculties neglected fall into desuetude, just so slowly do fresh ones originate. There is no hurry, no confusion in nature's laws. A wise and just power rules and regulates. The lion (for we will return to him) did not, for many ages, become a carniverous animal. *Gradually* he became ferocious, quarrelsome—he essayed his strength, in battle, with other animals likewise suffering under increasing discords generating in their systems. The lion found his strength enabled him to conquer most of his opponents. Sometime or other, *wounds* were inflicted—the lion tasted blood; it was agreeable to his inflamed passions at the time, and he returned again to the indulgence at a future opportunity. The taste was created, and fanned into more decisive liking by the never-ceasing, always-increasing bad magnetism he was imbibing from man.

Now, my friends, having shown you the injury man has caused to the animal and vegetable kingdoms, by his ignorance and self-indulgence, let me carry your ideas a little further, and point out to you how the evil has reverted to himself, and how *he*, who caused the disease, must supply the remedy. The bad passions, appetites and dispositions he indulged in at first, and which changed the face of the earth, have now produced so much that is injurious to the growth and development of nature, that it is constantly showing its effects in blights, rots and tornadoes. Your lands are threatened with famine, your people with sickness. The seasons are changing, the whole earth is in commotion. The animals placed upon it by the All-wise, for man's gratification and pleasure, have many of them long been

a terror to him. The very passions in them, which he has been the means of evoking into existence by his misguided conduct, are become a torment and a terror to himself; and he flees before the creatures that should be his innocent and beautiful sources of recreation. Storms and tempests by sea and land disfigure and destroy the face of nature. Discord and contention among the peoples—discord and contention among the elements—rule. Instead of peace, harmony, and love reigning among you, wars, riot and bloodshed are in the ascendency—desire for wealth and station are the highest aims of the most elevated, while lower and more debasing passions rule the multitudes.

In this awful state of things, man must be his own saviour; he must in himself find the remedy for the diseases he has engendered. As he had within him the power to do so much wrong, so he has the power to do proportionate good. Seeing that he generates in his own body what he throws off—seeing that it is poisonous or otherwise, according to his life and conduct—cannot he see also, that by improving his conduct, developing his soul, purifying his spirit, elevating his morality, checking his inordinate desires, and showing love, kindness and good-will to all men, he will bring forth flowers of the spirit that will, by their sweet aroma, their love-distilling essence, purify and brighten this dark atmosphere of sin that surrounds him? Truly, my friends, this is the only way in which your earth can be redeemed. This is the only way in which man can rectify the wrongs done by him, in all ages, to the things committed to his charge. In this manner, and, in this only, will the bad passions of the animals, the poisonous natures of plants and serpents, the noxious gases, the fœtid atmosphere, and the disgusting insect, or, rather, vermin tribes generated by filth and un-

cleanness, be exterminated from your earth. Time will be required to work this change. It will not be accomplished in one century, or in two. But let a beginning commence. Let a start in the right direction be made, and a change for the better will soon be perceptible. Men must work, each one for himself, boldly and fearlessly, no matter what opposition or opprobrium may be cast upon him by the ignorant or prejudiced ; and he will not be unaided ; for the spirits who have passed from your sphere, and who now see so clearly the injustice and oppression that rules there, and who were themselves participators in the wrongs committed, are banded together to assist men in their great work. They will aid them all in their power, and they will strengthen and support them "in the day of their calamity, when great fear cometh." For, my friends, it is no idle tale we have been telling you of the state of your planet ; it is, really, in that lamentable condition when, surfeited to repletion with the bad magnetism engendered by men's vices, it can no longer perform its allotted work as formerly ; and various and distressing calamities will be the consequence. Famine and pestilence will be added to the horrors of war and civil commotions ; and they who refuse to listen to our warning voice now, and to take heed to their ways, will be awakened to a sense of their condition by a far more painful process. We have, however, said enough on this subject, and pass on to the effects of magnetism in the spheres, where those who have left your planet now locate. Till to-morrow, *vale!*

We are now entering on a branch of our subject quite as important to you, my friends, as our former division; viz.: "The uses and adaptations of magnetism in spirit-life." Man passes from this sphere to live again. He carries with him to his next abode the dispositions,

the passions, the appetites he has cultivated in this. These dispositions form his magnetism, *his robes*, as it were, in which the spirit, divested of its mortal covering, clothes itself for immortality. Just as he has developed himself, while here, in holiness, purity and love —just in proportion as he has cultivated true wisdom, true knowledge—just *so much and no more*, does he attract to himself the beautiful element of magnetism of which those virtues are composed. The different virtues and aspirations are represented by the different *colors* of this subtile essence—this thought, or emanation from the Deity. And *man* is *bright*, in spirit, and bright in his spiritual habiliments, exactly in proportion to his progression in holiness—his nearness to the Divinity in his thoughts and feelings. This is a grand and elevating thought, my friends. Pause over it, and consider well if *you* are carrying out this development of your spirits; if you are attracting to you this pure and holy magnetism of your heavenly Father. You may safely question and examine yourselves; for you will find when you pass away from this earth, no secrets of your true condition can be hidden. Your spirit, divested of its clayey covering, will be open to the inspection of all. Your good, or your evil passions will be revealed to every eye. Your magnetism will tell, precisely, what you are, and where you are the most fitted to locate. Spirits do not require language to tell them. They can see, by your appearance, what are your feelings—your desires; and to that sphere where such desires—such feelings rule, there you must, of necessity, gravitate.

When highly developed and purified spirits pass away from their bodies, their spirit-form is already in existence; they have developed or created it while here, by their aspirations, and purifications of their mortal tenement. The soul, or essence, of the Deity, implanted in

each one at his birth, quietly possesses itself of its new *mansion*, and clothes itself in raiment bright and lovely as its thoughts. This raiment is, as I said, formed from the rays of the magnetism it attracts to itself by its aspirations, and varies in different individuals, just in proportion as they are more attracted to one virtue or to another. Exactly as they are, so they receive it; for the different colors are formed by something within themselves, brought into *rapport* with what it attracts from the atmosphere around them.

Now, my friends, you see from this, that there can be no concealment, no disguise with us. No spirit can make himself better, or worse, than he is at the time being. Truth reigns supreme among us; for all is open and unveiled to the sight. But if this is the case among the higher spirits; if every secret thought is revealed, how must this law affect the lower spheres? How must it act among those poor undeveloped ones who would hide every thought of their hearts if it were possible.

This part of our subject is a sad and gloomy one; but we must take you, for a time, into those lower regions where dwell the murderers, the adulterers, the defrauders and the midnight robbers. We must show you something of their state, that we may awaken, in some of you, feelings of pity for them, and compunction that this sad state of things has been induced, upon your earth, by the misdirected, misapplied passions and talents of men.

The lowest spheres are filled with those who have indulged their animal and debased passions, to the exclusion of all good. They have been, generally, besotted in their crimes, impervious to the light and teachings of the spirit; and, consequently, the magnetism they draw around them is dark and unpleasant, in

proportion to *their* darkness. No light from Deity can reach them. The only connecting link is the soul, confined in its dark prison-house of sin, and unable, for the present at least, to get any help to draw it up to light again. These miserable wretches, living, existing in this atmosphere generated of hate, lasciviousness, murders, blasphemy and all uncleanness, are still under the dominion of the passions that formed it, and which continue to develop it. They are still the same in heart and feeling; but there are no tangible bodies there for them to work their spite and malice upon. They may quarrel, threaten and revile each other, but they are impotent for further mischief. What a state is theirs! What a hell must be their feelings! For, when sunk so low, they still delight in indulging their evil passions, although they find no vent for them.

My friends, this is the lowest state of a degraded spirit—loving evil, for evil's sake—delighting in the misery they would cause, if they could. What a society to dwell in! What an abode for the pure spiritual part implanted in them by their heavenly Father! It is long before remorse stirs in such bosoms; it is the first step in progression when this feeling is awakened. When they realize what they are, and that what they do is sinful, they may be said to enter another sphere—not much happier, my friends, but more hopeful. When their consciences are once aroused, they see plainly pictured before them what they *have* been, what they *are*—light first comes to them in this way—they know themselves. This is a very great and important step. Sorrow and suffering is their portion—self-correction, self-improvement their hard task; and often this is retarded by the gibes and sneers of their late associates, from whom they are not yet sufficiently removed to be freed from such attacks; but still, the first effort

has been made; the first step in progression taken; and, after this, there is more hope, more courage to persevere.

Gradually, the hill of progress is ascended. Gradually, they leave behind them, or rather develop out of one bad passion, one unholy disposition after another. Each one conquered makes the light clearer to see the next one by. A concatenation, or chain of evil passions has bound them in their low estate; but the chain once broken, link by link is torn out of their hearts; and, through much suffering and tribulation they gradually rise to higher and brighter spheres.

This is but a short account of the way in which the light is brought to these poor spirits; for the action of the magnetism is different, as the different dispositions, tastes, and follies of the individual. But each one must rise by his own efforts; his own awakened soul is the great motor-power that leads to his cure. When once that can be stirred into action, then there is hope of that man's condition, and then it is that some little assistance can be rendered by higher spirits. The feeble aspirations it first sends out never pass unregarded. It is very difficult, nay, sometimes impossible, for the higher spirits to respond to his cry at once, in consequence of the dense darkness that surrounds his sphere; but let him only persevere, and ways will be found to reach him, after a time. His desires will make the way plainer; and God's messengers of mercy are always ready to take advantage of any opening that may offer.

These poor, unhappy spirits, while in this state of progression, developing, but yet bound by many chains of sin, are the ones who most frequently approach your earth, and influence, for good or evil, as the case may be, the mortals with whom they come in contact. We

have told you before that low spirits are drawn to the earth, itself, by its magnetism. Now, you can understand how this is, and why the earth has this attraction for them. But, for fear that some of you may not have read our Essay on the "Law of Compensation," I will explain it to you again. The earth, as we said, is *negative* to man—*positive* to the spirit-world. From man it has imbibed so much bad magnetism, that it naturally throws off, in the course of time, magnetism to the spirit-world as injurious as it has received itself. Man has cursed the earth by his follies and vices; the earth retaliates on man by drawing down his spirit to it, after it leaves the body, and confining it in a prison-house of gloom, formed of the exhalations and the vapors generated by man's vices. Not only are the fruits, the roots, and animal life injured, but this wide-spread evil extends to the disembodied spirit; and the latter has to pay the heaviest penalty for man's transgressions. It is attracted to the earth when it attempts to rise, and it is drawn by its magnetism into the scenes and influences that are most congenial to its undeveloped nature. It tries to share, again, in the low and debasing pleasures that formerly constituted its highest gratification, and men are only too willing to assist it. I do not mean to say that men do this knowingly. No; but they go on indulging themselves without any restraint, any fear, any remorse; and, too often, they are helped and incited by these poor spirits, who, if when they were attracted to them, had found in the man's or woman's mind any feelings of remorse, any struggle to conquer, would have been benefited and raised by the effort the individual was making for himself.

This is a very important branch of our subject, my friends. Give it your earnest attention; for the time may soon come when some of you may be in the same

situation, as the poor unfortunates we are now describing to you. This law of magnetism or attraction, is very wonderful in its workings, very various in its uses; but the same wisdom and justice controls through all. The spirits who are in such multitudes attracted to your earth, cannot resist the magnetism, now they are passed away, because they have that within them, generated by their over-indulged passions and tempers, that makes them still the slaves to its influence. But, as we said before, in man, the originator of the calamities we have been portraying—in man must the remedy be found—from him, who has caused so much suffering—from him must come relief, and finally a cure. The links in the chain of compensation shall go on forming till the circle shall be completed, and men, and spirits, animals, earth, air, and water, shall be purified, harmonized, and sanctified.

But we have wandered a little from our poor spirit-friends, who are so deeply interested, that you should understand the right workings of this important law. The spirits who surround you, and who are necessarily attracted to magnetisms congenial to themselves, can be elevated, or depressed; educated, or made more brutish; precisely as the mortal they are drawn to, tries to conquer and reform himself. If he yields easily to temptation, the spirit helps him and shares in his debasement. If, on the contrary, he struggles and suddues his desires, the spirit is proportionately benefited; for you must bear in mind that the spirit is negative to you. He may tempt you, share with you, incite you, but if you resist him, he must yield. *Your will* is dominant; and you know not how often you may have helped some poor spirit to progress when you have only thought of subduing your own tempers. Spirits are everywhere around you; and just as you live, do you

draw good, bad, or medium spirits to you ; for, to every disposition, every faculty, every temper, there is a spirit ready to step in and work through, and with you. Many spirits stay by you and progress with you ; many, unfortunately, are not so happy and are rather injured than benefited by the contact. But when men shall think rightly of the enormous weight of responsibility laid on them, and that they not only hurt their own souls, but the souls of so many unseen beings dependent on them ; surely they will do better—surely the God-like principle of love is not so utterly extinguished in their hearts that they will not make some effort—some, struggle to rise from their surroundings, and bring up with them the poor despairing ones, that are clinging to them, in the hopes of obtaining light and peace ultimately.

This important subject has occupied more of our attention than we had intended at first to give to it ; for, my friends, we are afraid there are but few of you ready to receive these teachings, and they may be worthless for some time to come. But, to the few who can understand and realize their truth, we would say try, in every way, to bring them home to the hearts of all with whom you have any influence. Spread them gently and carefully over the dark soil of the human heart ; and by your efforts, you may, gradually, make some impression on those who are receptive to wisdom.

Every one who understands these important teachings thoroughly, must see that he has as much in his power as any other one in carrying them out ; he has as great a work to do—as much good may be accomplished through him as through the highest and loftiest in the land ; for, it is only by purifying himself, individually—subduing his own tempers, conquering his besetting vices, and carrying out, in his heart and

daily life, the loving kindness and tender mercy that shall render him more God-like, that he can make any change in the state of misery into which the world and the things pertaining to the world, are fallen. By himself, alone, strengthened and aided by the magnetism that we bring, can he draw up, from darkness, the poor spirits attracted to him now by similarity of magnetisms, that is, of tastes or dispositions. They will bless and praise him for his goodness; and when he may think, only, of correcting his own evil passions, he will be preparing for himself a welcome in the spheres from the joyous redeemed ones that he has brought up with him.

Is not this a consoling and an exalting thought? Oh, my friends, try to bear it in mind—try to remember that when you are tempted to error and yield, others are dragged down with you; but, on the contrary, if you resist the evil, you not only benefit yourselves and your surroundings, but also the poor spirit suffering his dreary punishment near you. No one can imagine the satisfaction and inward pleasure that results from subdued and conquered tempers, or passions, when they have reigned in excess. There is a glow, a joy, a love for every one, diffused through the individual's whole system, that would amply repay him for the self-denial he has exercised; and, in addition to all this, there is the courage implanted to struggle on in the work of reformation. If he continues firm in purpose, all difficulties will gradually disappear; for, as we said, good spirits will bring their magnetism to his aid—let him only be true to himself. Should he, however, again yield to his vices, his victory will be more difficult to accomplish another time; as by retrograding he draws even a lower class of spirits round him than those he had previously escaped from; and "the last state of that

man will be worse than the first." I am particular in explaining this to you, my friends; for so much happiness or misery depends on your rightly understanding it—this being the only way in which an effectual reformation of existing abuses can be effected. Wars, tumults and bloodshed are not the means used by divine Wisdom to civilize or humanize the world.

These commotions are the results of the misdirected, misguided faculties of men. They do not emanate from Deity. They are not generated of the pure and holy magnetism of His sphere; but from the unchecked, uncurbed licentiousness of the people. Brutal passions and appetites have sway among them; and wars, conflicts and distresses are their offspring. Good will, however, be brought to light out of all this evil. The more men see of war, and realize its horrors, the more disgusted they will get with it, and the more unwilling to undertake it. The present general convulsions that are disturbing the world will, probably, never be repeated on so extended a scale. So much suffering and grief will be brought to the homes and hearts of the people, that their eyes will be partly opened to see the folly and wickedness of such courses; and they will instill different ideas, different principles into the hearts of their children. Then, again, the spirit-teachings will begin to have a more perceptible effect. Many will be looking inward, and trying to make all right there; and as they correct and reform themselves, the low spirits that surround them will rise, too, and relieve them of their oppressive influence. The earth, the air, everything they come in contact with, will be improved and benefited by their magnetism; and, being improved, *they* will, in turn, communicate of *their* good to others, and so the unending chain goes on—cause and effect—cause and effect succeeding each other in regular and majestic order.

It must be so, my friends. God works by laws immutable, but they are laws formed by the highest wisdom and love; and in every way these qualities are displayed. If man has not seen and recognized them, hitherto, that was not because they did not exist; but because *he* was not yet sufficiently developed to understand them. Now, some few can see more clearly, and daily more light shall be given to them, as they can bear to receive it. The more fully and perfectly you and we can understand these wondrous things, the more shall we be filled with admiration, gratitude and love for the great Father, God, who has so carefully, so minutely, and so tenderly cared and provided for us. His love is unbounded. His goodness knows no end—always is He at work for the creatures He has formed and developed to be the recipients of the highest, the holiest, and the purest enjoyment that man, or angel, or God Himself, could conceive of for him.

My friends, this wondrous theme warms the hearts of the spirits with love and rapture unspeakable. When they write to you upon it, their affections go out to the human family with earnest longings and prayers, that they may take hold of the blessings so wisely and amply provided for them. Oh, my friends of earth! study this subject deeply; let not the words we have penned, through this medium, fall idly on your ears; but let them sink deeply into your hearts, and develop these eternal fruits. Let the blessed magnetism that has been showered down in such abundance with them, find entrance into your spirits and revive your drooping souls. You know not the good you may draw to yourselves by reading and meditating on these few pages; and if you will only endeavor to act out the teachings conveyed to you in them, you will bless the day you were led to do so.

None are so low, so sunk in sin, that they cannot,

while on earth, throw off their yoke if they will earnestly try. After they leave this sphere, it is, as I have explained, much more difficult; but while they remain here, they are positive to the spirits and can control them. So are they also to their own evil tempers. Let them resist manfully, and they will subdue them. And, my friends, I would say, before I close my subject, that those who have most to conquer, either of inherited or induced evil, and who do come off victorious in the fight, for them there is a reward proportionate to the struggles they have gone through—the efforts they have made. They do not enter into higher bliss, more exalted spheres, than others of the same development; but their joys are intensified to them; they realize their happiness more fully, from the struggles they have made to obtain it.

We have not yet exhausted our theme; but for the present we shall let it rest and take up the nature and condition of the spheres into which men must pass from your earth. Much has already been written on this subject; but I think we can bring you some further, and, perhaps, plainer light on it, now we have made you somewhat acquainted with the workings of God's laws on *your* planet.

Farewell, my friends! May you all find as much *benefit* and *pleasure* in reading and meditating on what we have written to you, as we have received from communicating, and the medium in conveying it to you.

For the circle of spirits controlling,

THOMAS PAINE.

APRIL 3, 1861.

ON THE NATURE OF THE SPHERES INTO WHICH THE SPIRITS OF MEN MUST GRAVITATE.

We are now going to carry you, in thought, to the various spheres of spirit-life, for which you are preparing yourselves during your short sojourn on the earth-plane. We have told you much, in our last Essay, that must surprise and startle, while it enlightens you very materially as to the laws that govern the universes. These laws extend everywhere. As soon as new worlds are created, these wise and just regulations come into operation; and they never cease in their work, after they once commence. Passing from earth to heaven does not check or retard their progress; the same laws obtain there as here, the same influence of magnetic attraction is felt and recognized, the same good or evil passions sway the individual, and the same unhappiness and misery are the portion of those who continue to delight in sinning; so that, my friends, it might seem that death involves no change. But this is not so; there is a great gulf passed when the body is thrown off—when the soul, freed from its ties, would soar aloft to the mansions of light, the home of its parent; and straight would it wing its way there, and rejoice in its recovered freedom, were it not for the shackles and fetters of sin, with which it has been too firmly bound to permit it such a privilege.

None have yet ever been able to rise direct to their

Father. Christ was the only one who could at all approximate to Him; and He retained too much of His earthly nature to become, at once, part and parcel of Deity, and dwell in His full light.

But the various intermediate stages at which the different spirits of men have to rest in their upward progress, are almost innumerable. This must be very evident to you, when you consider the infinite variety of characters and dispositions in the world. We might, indeed, say that no two are alike; but there are many points of resemblance between some, who differ only on less important ones. These find their congenial feelings drawn out, and they harmonize without entirely assimilating to each other.

There being, then, so many stages of progression in the spirit-world, you will naturally inquire what is the law that regulates the spirits' choice? And what is the method of development pursued when they have made that choice?

My friends, these two questions contain the main points of our present Essay. When we have explained them to you, which we hope to do satisfactorily, you will understand more of the workings of the laws that emanate from the divine Mind, and more of His wisdom and love, than you have ever yet done.

And first: what is the law that regulates the spirits' choice? This is very easy and simple to answer, though it involves many very important results. The spirit, when it leaves the form, carries with it, or is pervaded by, a magnetism which the mortal has developed, or generated around him, during his progress upon earth. This subtile aroma is what constitutes the attraction by which he is drawn to certain localities, in spirit-life, where its magnetic affinity is located. When there, the two magnetisms blend together, and that becomes

the sphere where that person must dwell, for a time at least. Now, just in proportion as the aroma of the spirit is sweet, powerful, good, true, or what not, just in that proportion is it lighter or heavier, denser or brighter, and just in such proportion does it rise buoyantly upwards to its congenial element, or drops sadly downwards among the low and degraded of the first spheres. Attraction, or magnetism, cannot be resisted. Like must cling to like. The same force that holds the atoms on your universe together, holds the spirits of congenial temperaments and passions in the same thrall. The only way that the low and unhappy spirits can break these fetters, without help from higher sources, is by trying to cultivate, under so many difficulties, purer and better feelings; and this, you must see, is almost an impossibility, because they are now in their congenial sphere of attraction. But I must not enter into the more minute details, at present; my aim is, at this present time, to show you how the law works that regulates the spirits' choice, and why they are *necessitated* to go to the spheres they do go to.

Their lives on earth regulate their place in their spirit-home, and you can see clearly the truth there was in Christ's teaching, that "as a man sows, so shall he also reap." It is, indeed, precisely so. Just as he develops the good or the evil in his nature, just so will he reap his reward in the future, when the spirit, having cast aside its mortal tenement, shall appear pure, bright and holy, or dark, loathsome and offensive, in proportion as the man has developed in goodness or its opposite. We have often told you that it is much easier for a man to progress on earth than to get rid of his vices when he has carried them with him to the spheres; and we now show you the cause of this.

As long as he remains in the form, he may change

the condition of his spirit; for instance, if he is an inebriate, and dies one, his sphere or condition, for a time at least, must be very low; his poor spirit will be sadly off, for it will have to gravitate into a region disgusting, probably, to many of his higher faculties, but to which it is of necessity drawn by this besetting passion. Now if this man had, while on earth, conquered and subdued this vicious habit, he would not, when he passed from earth, be dragged down to this low abyss for his former transgressions. The passion for drink no longer ruling him, he would rise to a higher plane, congenial to his changed state, and the only effect of his previous misconduct, attaching to him, would be the remorse and sorrow that would necessarily, at times, overpower him, and cause him many an hour of anguish. Still you must see that this would be far, far better than being plunged into the dark sphere of the inebriates.

We shall now enter on the other branch of our subject, which is a still more extended one, and on which we have much to say.

What is the method or means of development used by the spirits when they, being located in their first abode in spirit-life, desire to progress to something higher? This is a wide field of thought for us to enter upon with you. There are so many different tastes and dispositions in the world, which, when the human being passes away, he or she must find the means of gratifying, to be truly happy, that the locations and pursuits of these various characters, and the means requisite to ensure their development, require to be as different as are the dispositions and characteristics of the individuals.

As we said, in our last Essay, the lowest and most debased of the human family gravitate to the lowest

and darkest sphere, or place where they can still go on wrangling, fighting, murdering, even in imagination. The passions are all there, still unchecked, reigning triumphantly; but the poor miserable victims and slaves to them have only the feelings—the body, with which they worked so much evil when on earth, is cast off, and with it the power to produce any real mischief to their opponents. These spirits are the most difficult of any to be reached—the hardest to arouse from their miserable condition, on many accounts. First, and worst, because they do not feel any disgust or remorse at their low state; and, secondly, on account of the difficulty there is in bringing any light to penetrate into their dark abodes. Till this light or magnetism can make its way, no connection can be established with them; they are so dark that it is not possible for high spirits to bring their influence anywhere near to them; and their miserable condition is, often, of many centuries' duration. They are still so much the animal that they prefer this animal plane. If they did not—if they made the first aspirations after something better, they would receive it. Some way of relief would be opened to them; and it is from this cause that those who have, when in life, cultivated some of their higher faculties as well as indulged their bestial to excess, frequently make their escape from this lowest and most degraded plane. These higher sentiments do not always slumber, and the poor sinner is carried by them into a retrospective view of himself, and shudders at what he has become. When this feeling is once stirred in him, remorse generally follows; and this engenders in the individual another kind of magnetism, and he, gradually, *very gradually*, and with many drawbacks from his companions and his own still unsubdued passions, passes out of this lowest hell

into another more painful, more trying, if possible, but far more improving.

In this next sphere, known as the sphere of remorse, we must now leave him, and return a little on our steps to show you how the lowest, most animal, most ignorantly brutal, are ever brought up from their low estate.

We have said that high spirits cannot bring their magnetism near to them, that, even if they could do so, the purity, beauty, and glorious brightness of their condition, would be utterly distasteful to these low spirits. How then can they be ever reached? you may well ask. My friends, this was a subject that occupied the attention of the spirit-world, and more especially the high spirits, for a long period of time. For, as man progressed in worldly knowledge, worldly development, it was found that he did not progress, in an early equal ratio, in spiritual gifts. Consequently, his various discoveries, his new inventions, only contributed to the luxurious indulgences of the rich, or to gratify, more cheaply, the depraved tastes of the poor; so that the numbers of those who passed away from earth, and gravitated to this lowest sphere of sensual indulgence, increased so rapidly, in proportion as time went on, that every effort was made by high spirits to devise a plan, by which these poor unfortunate creatures could be reached. It was quite as important to the world of earth, as to the spirit-world, that some means should be devised; and after much consideration, and much light from on high, it was made clear to these friends of progression, that there was only one effectual method of reaching them, and that was, by sending missionaries to them from the spheres not so far removed from theirs as to incapacitate them from approaching each other. To make these missionaries more zealous, more ardent in their

cause, they were, generally, spirits who had, themselves, been, previously, not so very dark, but very unhappy; and who had been sought out by higher intelligences and brought into the light, and into more congenial surroundings by their efforts.

These spirits, having known what it was to suffer, were naturally more sympathetic also; and they willingly and gladly devoted themselves to the work. Much good has been done among these poor creatures in this way; and daily, as they are redeemed from their place of punishment, do they bless and praise the kind spirits who have helped them. When once the God-spirit is aroused in them, they throw off their shackles rapidly—when that is once awakened, it does not slumber again, in inaction, as formerly. Its first efforts to free itself are felt in the throes of anguish and remorse the poor spirit feels for its past misdeeds. This is a real purgatory to pass through; for all the faults, all the backslidings, together with all the neglected opportunities of their past lives, pass in constant review before them. They see, not only what they are, but what they might have been, had they followed out their highest intuitions. They can realize, with bitter remorse, how much they have injured and defrauded their immortal spirits; and that, even, should they repent, reform, and aspire now to the highest purity and holiness, they must, for ages, bear upon their souls the dark spots that are so deeply dyed into them. They cannot efface the stain, and it will not disappear, but be a constant witness against them in the realms of light, until they have undergone a purification long, deep and searching, in proportion to their guilt. My friends, no man can tell how far his sins may spread their baleful effects; how many, besides himself, may be injured and ruined by them.

All these consequences revert to their cause. The law of justice or compensation rules; and while there is one mortal, or one spirit unhappy, or sinful, through your instrumentality, your soul will carry the dark stain—you cannot be entirely, perfectly happy.

Oh, my dear readers, think of this! How few, how very few are there who can say they are guiltless in this matter! How few—are there any—who can say, truly, that they have never caused a brother or sister pain, or led them astray by their examples? Truly, I fear not. But, remember, you can do much to save yourselves from future consequences *while here.* You can, by changing your lives and conduct, purify your spirits, and though there may be some things that are out of your power to rectify, and for which, as long as the evil continues to work, you must suffer pain; still it will not be the hopeless, wearying, dark unhappiness of a spirit who sees his guilt and all its dark catalogue of consequences, and can do nothing to atone for it.

Seeing, my friends, that the sphere of remorse, into which the low spirit when aroused passes, is so fraught with bitter memories and unavailing regrets, you may, naturally, infer, that all who are its denizens will rejoice to quit it; and this is so; but it is not very easy to accomplish. In fact, without assistance, some would inhabit its mournful precincts for many, many years. They cannot run away from their thoughts; they cannot escape from the mournful pictures their fancies are for ever portraying.

But, after this dark valley of remorse is passed, newer and better prospects dawn upon them. They can, now, see some way to rise—some means of progression, and ultimate happiness—their different faculties and tastes come into play—they begin to feel an interest in their spirit-life. Many desire to be useful to others,

and will return again to their former companions and use their best efforts to awaken them to a sense of their degraded condition—many are attracted to earth, and often try to arouse their relatives and friends to a better knowledge of their duties while on this plane. Again, others remain quietly in the sphere where they have located and carry out their highest aspirations after happiness in any way they may be led. Just as their tastes, or inclinations may draw them, there are the means for their gratification. But all must do something. Idleness is not known. The mind—the ever-active mind—is constantly in motion ; and till the spiritual part, the soul, is fully aroused, and takes its legitimate position in the economy of man, or woman, as the leader and controller of their functions, which it gradually does as they progress into higher knowledge, the faculties of the mind and the tastes of the individual, which he has most delighted to cultivate on earth, afford him his highest gratification. Every thing is provided for him that can conduce to his happiness ; but he must work to enjoy them. His desires must go forth, and then the means of obtaining them will be made plain to him. For instance, does he wish to progress in any branch of science, any artistic accomplishment, means will be attracted to him to pursue his studies. Teachers and instructors will be ready to assist him, and the wonders of science, such as he never could have conceived of, will be made plain to him ; but he cannot obtain this knowledge without effort on his own part. It is true, that when he cast aside the clog of his body, his spirit is freed and can see far more easily, and comprehend much more fully ; but still knowledge must be sought, and effort made to obtain it. In fact, you could receive nothing more in the spheres than here, unless you aspire after, and earnestly

seek it. Many there are who, having no aspirations, no high aims, quietly vegetate in one region for a long period of time. They have never done much good, or much evil upon earth. Their feelings of remorse were, consequently, not greatly excited. They were phlegmatic in constitution and disposition, and they come to another sphere with the same lack of energy. Their easy, quiet natures, lead them to prefer the repose of a country life, and they draw it around them. They cultivate, with little trouble, the beautiful flowers, or fruits they may desire to possess, and pass their time innocently, but unprogressively, for a long series of years; till some bright messenger from a higher sphere—some sister, brother, child or friend is drawn, by the magnetism of thought they may have been indulging in, and comes to their assistance, unfolds to their astonished senses the higher and brighter happiness they *might* enjoy, if they would seek it; and proffers to them their aid and guidance. Then, the stirred-up soul may be awakened, its energies restored, and the spirits may pass away together, to higher spheres.

My friends, each person makes his own sphere, or condition of existence for himself. The magnetism that he generates in his own heart is the source from whence his surroundings must come. If it is good, pure, holy; if his thoughts, his desires, his pursuits, are in accordance with God's laws; then will the magnetism, generated by them, produce a sphere of harmony, love, and ineffable bliss when he passes away. The aroma of his good deeds, thoughts and aspirations, will carry him happily through space, and plant him in a region of delight and beauty, where his thoughts, his desires, and his aspirations shall grow and flourish in an atmosphere congenial to them—where every good wish, every high and pure desire, shall become intensified, as it

were—where harmony and love reign supreme, and no disturbing influences can cloud the brightness of his spirit. When man passes to such a sphere as this, and it is rare indeed that he does so, he does not cease from his labors. No: the work of progression goes steadily onward; he realizes, more fully, how important it is; he understands, now, why it is so necessary for man to fulfill his allotted duties, while on earth; and he thanks, with joy unspeakable the great Father, God, that *he* has been spared the misery and suffering he sees now, so clearly, *must* be the portion of all those who neglect their opportunities while here.

We have said little, my friends, as to the nature of the employments of the spirits in the spheres; but when we tell you they are various as their tastes; you may judge for yourselves, that they are widely diversified. Still, there are societies banded together by similarity of dispositions, who may not, necessarily, all follow one pursuit. Those who are on the scientific plane of thought, that is, those who prefer scientific subjects to any other, for their consideration, would, naturally, be attracted to each other; and they would be the instructors also from whence the younger spirits and those whose natural tastes were in that direction, but who in life had not had the opportunity of cultivating them, would draw their knowledge on such points. Schools we must have, in the different spheres, or localities, just the same as with you. Spirits must be educated as well as mortals, and the higher and more developed spirits give of their magnetic wisdom to the lower. No coercion is used—none is necessary. When the spirit seeks knowledge, he emits his desire in the form of a magnetism, which is the essence of that desire; and he draws into his soul the food it needs from higher sources by that attraction. Giving and receiving, at-

tracting and drawing in, is constantly going on in the different localities, or spheres. This law works through every thing and every body.

After the sphere of remorse has been passed, the spirits of the next spheres are not so inaccessible to each other; there is light enough for all to be reached by the wisdom of the higher intelligences, if it is called for; and often one high spirit controls and develops a community by his influence and the wisdom he can bring down to them from above. Those spirits, especially, who have, while on earth, been destitute of the advantages of education, or culture of any kind; and who have, by their affinity for good rather than evil, suffered little for their errors of ignorance; and who, from a natural attraction of condition, are drawn together in the spheres, are sure to be made the recipients of the spirits' teachings. They come to them with love and kindness, and pour over them the baptism of the spirit, awakening in their hitherto darkened minds the desire for knowledge, the love of wisdom; and, very gradually and patiently, they work for them and assist them up the hill of progression. Kindly and lovingly they bring them along, and often you will find these humble, uneducated mortals, far out stripping the *counted* wise ones of the earth, in the advance they make when both have passed to spirit life. This is a mission worthy of the angels, and it is one they delight in.

Again, there is another class to whom their attention is especially drawn. I refer to the infants and children who leave your sphere, and for whom the spirits show the greatest interest, feeling, as they do, that so many, nay, nearly all of them are sent, in this untimely way, to another sphere, through the vices and follies of men; and by them deprived of the chance of performing

their rightful part on the earth, and cultivating and developing those faculties, tastes, passions and virtues that it is the duty and privilege of each one to bring up to their highest beauty while in the body. My friends, these children, so cut off in their youth, are never capable of understanding some things relating to your sphere, which should be known to all to make them complete and God-like. They have never experienced the storm of passionate love, the ambition for pre-eminence in counsel, in talents, or in any of the various pursuits that form man's little world of interests here below; therefore, they can never know the higher delights of passions subdued, of victories won over themselves, of the changes from the turmoil and anxieties of earth to the calm repose of the spheres—all this, and much more, they lose; and, in consequence, their enjoyments and pleasures are not so vivid, so real to them as if they had had the experience of an earth-life. They are defrauded, by the crimes of their parents and of society at large, of some of their highest privileges; and these can never be made up to them. Beautiful, wise, pure, good and holy they will be, but they can never attain to the highest and most perfect enjoyment. A something will always be lacking. They cannot realize what they receive, to its fullest extent, because they have never experienced the trials and temptations of life.

Such are some of the employments of the higher spirits—to do good is their aim. Their highest ambition is to conduce to the happiness of those below them; and, by cultivating and practising this principle of their beings, they elevate themselves also, and approximate nearer and nearer to their great Father, from whom they received the gift. Let man do likewise, and in like manner he will draw himself up, in

spirit, through all his dark surroundings, into communion with his Maker.

You may wish to know something more definite of the spirit's life after it has passed into the spheres of progression. We can tell you but little on this subject. Every spirit has its own individual tastes and inclinations; and, to any extent he can gratify them—always remembering, however, that in proportion as he is elevated, so will his tastes and aspirations be, in a like ratio, elevated also.

In some spheres dwell those who love to cultivate and till the soil, who delighted in its natural beauties, its grateful products; and, as long as these are their greatest pleasures, so long can they attract to themselves the means of gratifying them. You know the earth is composed of matter formed, originally, from the magnetism, or thought of Deity acting through space and developing motion, light, heat; these were the original components by which your universe came into being; therefore, you need feel no surprise, no hesitation, in believing that this magnetism, or thought, or essence of Deity, can act in a still more perfect and (to you) inexplicable manner, on higher spheres, where it is so much more pure, so much more refined, than it is on your lower sphere. This magnetism, my friends, pervades all space; and from it spirits can draw to them whatever they desire. If it is trees, fields, houses, horses, dogs, they can have them. The magnetism of their own thoughts goes forth into the space around them and develops what they aspire after; for you must not forget that they gravitate, or ascend to that sphere, that plane, that peculiar magnetism, so to speak, that is most agreeable—that is their affinity, and from whence it naturally results, that what they affect, or desire most, can be drawn. Do you understand this? I fear not, and yet we have put it

very plainly. Man lives in the spheres with all his tastes and fancies. If he could not gratify them it would be no *happiness* to *him to be there.* Now, you know, that after he has purified his spirit, in the sphere of remorse, and can begin to rise, he is, so to speak, happy. He may have dark moments of regret and sorrow—the dark spot on his soul may still be seen; but still, he is capable of considerable enjoyment, and this, to be, really, enjoyment, must accord with his natural taste. So, as I said, if his pleasure consists in cultivating science, art, nature, or the development of his soul, he will be placed in a condition, or sphere of magnetism, in which he will find everything congenial to pursue his work. Should his pursuits be numerous, varied, opposite to each other, there is no difficulty; the means are always at hand, and from this same power they are derived. But after we have said all, and explained all to your satisfaction, you must still look up to Deity, as the great Giver of everything you receive. It is the *thought of God* that meets your wishes, your thoughts—and gives you all.

My friends, I might multiply to you examples as to how this power of magnetism works; but it is our aim to give you the principle on which it acts in, and through, all things; and then leave you to apply it to the various accounts of spirit-life and spirit experience you have received through different trust-worthy mediums. Often their descriptions and opinions have conflicted—often disputes and contentions have arisen on these subjects, in consequence of the mediums having been shown different, but equally true, phases of spirit-life; and they, not understanding the laws that rule in these things, believed that there was truth only in what they saw themselves. Now, my friends, in so new a study—so new a science as spiritualism may be called,

it is better not to assert or deny anything too positively. Let each one have a candid hearing, and a quiet and sensible examination, when he or she asserts that things *they* see are entirely different to what are seen by *another*. Both may be, undoubtedly, right; both might, and doubtless *did* see what they described; but their minds were probably of different orders, or their mediumistic powers of a different kind, or the spirits who controlled were on a different mission, or were themselves, perhaps, of different classes or spheres; and any one of these, and other conditions we might name, would cause a difference in the scenes, in spirit-life, presented to the mediums' vision.

There have been many arguments and controversies, lately, as regards the existence of animals in the spheres. Now, my friends, this is all idle nonsense. If you had generously confided in some of your most trust-worthy and enlightened-seeing mediums, you could not have doubted this fact. To many, heaven would not be heaven, without them. They are beautiful, innocent creatures intended to conduce to the happiness of man; and how many are there who would, on their entrance into another state, regret their absence. How would the Indian of your continent enjoy his hunting-grounds, were he deprived of the animals that contributed to his gratification while on earth? Indians do not always require them; they rise above these tastes by degrees. So do men of more cultivated natures; but till they do feel a desire for higher pleasures, or rather till this taste dies out (for it can be combined with higher pursuits) they will be enabled to enjoy it. So with any other passion that reigns in the human breast, all can be indulged in; but according as they are elevated, or the reverse, does the spirit rise into higher and purer spheres.

I would like to make this subject clearer to you, if possible. I would like to show you how this wonderful power of magnetism works through all creations, so that you could realize for yourselves, how such things can be, but language fails me. I may say, however, before leaving the subject, that the spirit, or life-principle of the animals who die on your earth, does not remain there. That infinitessimal portion of Deity ascends into the next higher sphere, and there combines with and forms the atmosphere, or magnetism from which the spirits draw the animals they wish to possess. Thus, you see, all things work together in this same beautiful harmony, and regular order. The horses, the dogs, every being that has ever existed possesses, though perhaps only in the most minute proportion, a particle of the Deity; and this *must ascend again;* it cannot remain buried in the earth; it goes upwards, not downwards; it passes into the sphere of magnetism which contains the elements appropriate to the formation, or development of similar, but *spiritualized* creations; and after being called into being, as horses, dogs, etc., in another sphere; their particles being still more sublimated by the man or woman's spirit who has called them into existence again, when no longer needed, die, as it were, to mix with a still higher condition of magnetism. The magnetism, of which the animal was formed, cannot again be developed into the same class of animals; it will appear next in a higher stage of matter, or magnetism; for magnetism is, as you now see, the matter, or substance of which the heavens are composed.

We have opened for you, this morning, a wide field of thought, my friends. Many things may now be made plain to you, if you will examine them through the lights we are bringing to you.

Gradually, but surely, spirits work, who come to the earth to teach men these hitherto unknown mysteries. Soon all will be made clear to the far-reaching mind of the enlightened man. He will see for himself, comparing spiritual things with spiritual, how wisely, how beautifully, how grandly was the plan laid, the design conceived, of bringing worlds and peoples into being; and, while endowing them with every gift—every blessing necessary to produce their happiness and enjoyment—allowing them to choose the evil and resist the good—to follow their own devices to the uttermost bounds, and then, waking up in them the God-spirit again, by ways and means they knew not--bringing them to a sense of their true state, their true position, and purifying and redeeming them from the quagmires and filth into which they had fallen, carrying them triumphantly upward on the ascending plane of progress; till, all their iniquities having been cast aside—their garments washed—their spirits purified and their souls raised to an exalted and ennobled condition, they shall be enabled to pass from earth to heaven, and scarcely know the change.

Earth, so corrupt—so fallen—so degraded by the sins of her peoples shall, once more, raise her head in renovated beauty. Her animals, her plants, her flowers, her fruits, shall be spiritualized and purified. Men and maidens shall walk as angels among them, and there shall be no discords, contentions, famines, pestilences or battles—all shall be peace, harmony, love, joy and rejoicing. This sphere shall only be the prelude to another and a higher, "and they shall not hurt, or destroy in all my holy mountain."

This earth is the mountain spoken of by the prophet. Long ago as Isaiah lived was this state of harmony and bliss foretold. It is coming—it is rapidly coming now.

Men and angels will work for it; spirits and mortals will unite, and then who can resist them? Shall the wicked tempers and dispositions of men or spirits oppose us? They may try, but they cannot succeed. A band is coming—is come—is now at hand—against whose resistless might mortals will strive in vain. The power they bring is from the Highest; and it will be manifested in such a way as to strike terror into the souls of the guilty. My friends, we would not leave you in this abrupt manner, but our medium is tired. Perhaps we may be enabled to continue this subject tomorrow; and, if so, we will show something further of the workings of this spirit-power that is now hovering over you.

Men and angels are banded together, we have said, to effect this mighty change upon your earth. Every man, woman, or child even, who is striving now for the benefit and redemption of his species from their sins and vices—the miseries and degradations with which they are bound—is our agent, our assistant. The inspiration to work comes from on high; and though it shows itself in many diversified forms, that is caused only, by the workings of our spirit-power, adapting itself to the various organizations and individualities with which it is brought into contact. Many, who have no idea of spirit-communion, are our most powerful agents. We work on every passion—we touch on every string. Further and further are we penetrating into the minds of the peoples. Much longer the light cannot be resisted; the instinctive fear in the hearts of the guilty, the holy aspirations in the minds of the more elevated, are equally appealed to by our unseen efforts, and a universal feeling of a near approaching change is expressed by many—felt by all, in the more enlightened nations. This power of the spirit, which men have laughed at

and derided, will be found an engine of terror to the guilty sinner. He will flee from the faces of his fellow-men, when he finds his crimes branded on his forehead by unmistakable signs which all may read. Or, if a different feeling is aroused in him—if remorse takes the place of bravado and fear—will he not repent and reform?

Sin, my friends, cannot much longer remain hidden as it has done. As spiritualism prevails—as a right and purifying spirit-influence comes to you more fully and more generally—the minds prepared to receive it will be so elevated, sublimated by its power, that they will detect your most hidden, most secret transgressions. To some extent this faculty is possessed even now. Mediums can be taken, in spirit, to your houses, to your most secret resorts, and shown how crime works among you. They can be made to see the secret inharmonies in your family circles—the secret guilt of the husband, or the transgressions of the wife. If it is thought necessary, your whole domestic as well as public life can be laid out as a map before them. This power has not been used much hitherto, excepting in cases where it has been important to show mediums or relatives the sad state of things existing, that they may be prepared to act without fear in the work of reform they have to do.

Again, mediums are often shown the condition of a person's sphere, that is, the state his mind and body are in at the time he comes to them. This, I may say, is very frequently the case now; but soon it will be general—universal. No outside gloss will deceive the unwary. Soul will read soul, and mind mind, almost without the intervention of words. The good and pure will then be able to choose, for themselves, surroundings in accordance with their tastes. The vicious

must quit their vicious practices—their low pursuits. The miser must expand his soul, and share of his abundance liberally. All will see themselves as others see them; they will learn their true estimate—their true position; and they will fear to do wrong. At first, from the knowledge they have that they cannot do it undetected; that, perhaps, the next passer-by may be able to read their guilt, in the effects it produces on their countenances, and the sphere they form around them; and, after a time, from their own better natures being aroused and determined to improve.

This state of things, my friends, is rapidly coming among you. You have very little idea, now, that spirits can, by their power, unveil your most hidden practices to eyes prepared, by communion with spirits, to see them. None of you are secure from this supervision. You may be acting out the worst and most undeveloped part of your natures, in the most secret manner, and spirits can convey to your presence the mind of a medium (of a sister, or of a wife, perhaps), and while she is, to all outward appearance, quietly pursuing her occupations in some far-away place, her spirit may be observing and noting, with sadness, pity, or indignation, your employment. This phase of spiritualism is not yet so general as it will soon become. It is, in fact, only a preliminary development, previous to the general and diffused light that will be brought to all, so that men may, as I before said, read the thoughts and the desires in the countenances of those with whom they are brought into connection for business or other purposes.

Think what a revolution in all your social life and institutions, my dear friends, when man can read man as he really is! What secrets will be unveiled! what a difference observed in choosing your associates! You

will not then look at the length of a man's purse—the beauty and grandeur of his house—the style of his equipments. No ; the bright, pure and intelligent soul will be your first object of attention. You will seek for truth, for wisdom, for love, for purity, in those with whom you have to deal. You will not then despise one because his condition in this world is lowly ; you will look only at his spirit's growth ; and if that is large and developed in good, you will respect him far more than you will his unprogressed, though perhaps much richer neighbor.

But, my friends, both rich and poor will benefit by the light we bring. We come to do good to all—to make all happier—better, more fitted for another state of existence ; and we see no difference. The whole human family is our care ; and we will work for, and redeem the whole before we cease from our labor of love. The sinful and depraved are our especial charge. Many of the most guilty, to the worldly eye, are, really, less sinful than others who carry a fair-seeming outwardly. But *we* shall come into the hearts—our work is there. We shall soften, subdue, convince, elevate, purify the most guilty. We cannot be prevented. We come in the power of the spirit, and nothing can resist us. We may, however, be greatly aided by men's efforts, and we urge their co-operation with us. They can do much to bring the spirits down to earth. Their aspirations—their desires—feeble though they may seem to be, to their own sight, yet tell, wonderfully, in this case ; for they are working in a good cause, and in a right direction ; and when such is the case, they are sure to be attended with success. It is true, that there are some that understand what they are asking for better than others, but still, all help. Your awakening preachers, with their heart-stirring sermons,

are doing our work, though they know it not. Your lecturers on reforms, on temperance, and on science, are all aiding us. Everything that leads men to think—to reflect on the unequal and unfair conditions that obtain, as regards the distributions of the gifts of God to His children—every movement that leads to the amelioration of that condition is a part of our work; and is carrying on our great scheme of redemption for the human family. But most important—most efficacious in this progressive movement is the labor the spirits are carrying on, through their mediums, in enlightening the minds of the people to the true nature of their beings—the high and exalted happiness they may strive for; and which they will certainly attain, while here, if they only seek it in a right manner.

The knowledge that spirits are continually bringing to men, of the high capabilities of their natures—of the unheard-of progression they may make, while yet on this earth, in holy and happy and elevated living—casting aside their grossnesses, their carnal appetites, their animal excesses, and becoming pure, holy and undefiled while yet in the earth-form—is the great lever with which we work. We know the hearts of the children of men; we know their sorrows; we know their temptations; and we, also, know that there is, in every one, a well-spring of purity and holiness, if it is properly sought and brought into play. Therefore, though we chide and censure the faults generated in them by uncongenial surroundings, unwholesome atmosphere and various vitiated and debased causes, we still look upon them with love, pity, and an earnest desire to aid. Spirits come, now, to carry out this desire; they come, now, strong in the might of Jehovah Jirah—the Lord God of Hosts—He is our stay—He is our support. He will

aid us with His mighty spirit-power to drive away the darkness from all hearts—the sin from all people. He will aid us in our work of purification. He will send down His streams of love, and light; and, with it, we will penetrate and subdue all of you. Pray for us, my poor friends of earth! Pray for your spirit guardians, your spirit deliverers, that they may come soon! Your prayers will greatly aid the cause. The earnest desires of one loving and waiting soul will draw down mighty strength. Are you fearful that your sins may be revealed—your guilt made manifest? Dread not that; rather be glad that they, being made clear to you here, you will be spared so much greater suffering hereafter. Are you fearful that your earth-friends may know you as you really are? Purify yourselves, at once. Cleanse your own spirits; and then you need not dread the inspection of man, or angel. My dear and much loved friends of earth, earnestly and constantly are spirits working for your redemption. What must, what can cause, this anxiety on our part? We desire your advancement, your progression it is true; but there is something more than all this. There is a something in the (to you unknown, untried) future, that we would save you from, if we possibly could. We would spare you the dread passage through those lower spheres (where so many now pine in anguish, and where so many seem bent on going,) if it is possible. This can only be accomplished by your uniting *your* efforts to *ours* to aid you. I need not tell you of the superior joys and pleasures you will have, even, while on earth, for we have already described them; but I would entreat you, by the love we bear you, and by the love you should feel for yourselves, and for mankind at large, to aid us by your own efforts, in our great work;

for, surely, to raise man from his fallen condition to happiness and peace; to raise the earth, the air, the vegetable, and the animal kingdoms to their legitimate and beautiful state; and to bring all into harmony and unity with the spheres above, is a great and noble work, well fitted for spirits and mortals to unite in.

For the circle of spirits controlling,

JESUS THE CHRIST.

APRIL 9, 1861.

ON THE NATURE OF THE SPHERES.

PART II.

We intend to carry your researches still further into the spirit-world, and into the nature of the conditions there. Our medium is, at present, unable to see for herself any of these things; and we must depend entirely upon the control we can obtain over her organs to give you a clear insight into them. But we are not afraid; and, first, we will again take you to the lower spheres—the parts to which spirits are generally attracted on first leaving the body. These spheres are various as are the different tendencies and inclinations of individuals. In our last Essay—of which this may be considered as a continuation—we spoke more in detail of the condition of the *lowest* order of spirits who pass from your earth, and gravitate into the sphere of animal enjoyment and sensual pleasures. We did not enter into the condition of a very numerous body of spirits who, like them, continue *to live out their earth-lives, unawakened, unrepentant.* The reason of this was, that we did not wish to mix one subject with another—to complicate it so much as to destroy its simplicity. We would wish to make all clear as we proceed; and if we still seem obscure in some of our explanations, it is in consequence of the conditions, at the time, not permitting us to give more than we do. But, when such is the case, some future opportunity is taken to elucidate what may seem dark or unfinished.

In regard to the spirits of the lower spheres—they are of many classes, many stages of development in mental and physical science, and also in morality. They pass away to awake again, the same in all their tastes and pursuits. Their higher sense, the spiritual part of their beings, yet slumbers on in unconsciousness; and, till that is awakened, aroused to its true nature—to a knowledge of what it might and could be—these spirits of the departed will go on in unconscious ignorance of their low position. Some will come to your earth; they will give you communications; they will magnetize you; they will assist you in your various pursuits, your efforts after *wealth*, *power*, *station*. They have no scruples of conscience, no higher knowledge, no better development than they had when here; they have never yet really felt their true position. Many of them are highly intellectual, highly developed men or women; and having, with the body, cast aside the great clog and weight that dragged them down, their minds, and their faculties altogether, are more clear, and they enjoy coming back to mortals, and gratifying their pride, their curiosity, or any other passion.

They give what the persons who draw them, or the *medium they serve*, may require; and they often glory in misleading or perverting the truth. It is true their teachings vary as their grades of development vary. All are not liars, all are not impure, all are not learned or ignorant; some are poets, some are painters, some are doctors, some philosophers, some priests, some statesmen. All classes are to be found; all kinds and degrees of men have their representatives in this sphere, and to it all must gravitate, if their spiritual or higher nature is not awakened when they pass away.

Now, my friends, you see the various societies in this first sphere must be very different in kind, very unlike

in quality and tone. Some may be intellectual, refined, moral; some may be religious, learned, devout, worshiping the God of their imaginations, and looking eagerly after the heaven of their church, the Saviour and the New Jerusalem. Some, again, may be pursuing their scientific inquiries on their old earth-plan; their minds may be diving deeply into astronomical or mathematical calculations. The Catholic devotee may seek his priest—the modern Hindoo his Brahma. Till the spirit is awakened to a true knowledge, this must continue; and greatly can the spirits be aided by you who are still in the form, if, when they come to you to give you *light* (as you suppose), you would use your endeavors to convey truth to them; if you would try to show them what a much higher, happier state of existence is prepared for them if they could only reach to it. Ignorance, on this important point, has been one great reason for many of these spirits continuing unprogressed. The light of these new teachings had not penetrated to the world until after many of them had passed away; and the errors of the churches and creeds led to much mischief—creating bigotry in some minds —unbelief in others. Till such errors are developed out of, minds cannot progress. In the spheres, such persons (*as spirits*) naturally gravitate into congenial societies and continue to nurse their errors till light is brought to them, and it is important for you, my friends, when spirits of this class make their way to earth, and give their old, unprogressed ideas, to afford them a glimpse of something higher and better. These spirits, you know, are not bad; they are bigoted and prejudiced, very frequently; but you must have patience and strive with them. Other influences will work with you; and when they leave your medium, the good work

will be followed up, and they will probably never return to their ignorant belief.

The conditions, in this first sphere, are so various, so unlike, and yet so like in the one all-important point, that it would be vain for spirits to attempt to convey, through a medium, a full description of them. You can see, however, that, though *all are unprogressed in spiritual knowledge*, there is a very wide difference in the degrees of unhappiness. The miser may still seek for gold—the philosopher for knowledge—the statesman for applause; but there is a hollowness and worthlessness in all their pursuits; they feel and know that there is a something wanting—a reality—a tangibility; and they seek for mediums of earth as a relief from their untold, but none the less deep-felt, unhappiness. Pity these poor sufferers, my friends; aid them when you can, elevate them by your teachings, and encourage them by your sympathy. After you have done all you can for them, they have, many of them, still a weary stage of progression before them. When the light once penetrates into their souls, there is more work for them to do—more suffering to encounter. They must boldly face their secret sins, their untold crimes, their hardness and cruelty, their pride, their avarice, their luxury, their innumerable little and great offenses against the pure spirit within, and their brethren and companions on earth. All—all will appear before them in their true colors, and with their sad effects plainly defined. The awakened spirit, thoroughly aroused, throws off its apathy and feels, in every fiber, what it has been guilty of.

This second state, into which the spirits of the departed enter who have not purified themselves and developed their souls while on earth, is, as we remarked

in the first part of our Essay, more really painful, more distressing than the first condition of the spirit; but it has this one great advantage over the former; hope attends the poor sufferers. Fallen, degraded, unworthy as they see and feel themselves, there is a bright spark of hope alive in the most wretched; they feel that this state will not last always—that there is something better in store for them in the future, and this gives them courage.

My friends, this sphere of remorse is as variously peopled, and these people suffer in as different degrees of intensity, as you can well imagine. The guilty, from ignorance of right, are quick in their passage through it; they have a course of development and education to pass through afterwards, but that is carried out in a higher sphere. The malicious, the vicious, the sensual, the inebriate, are not judged by the extent of their excesses or crimes, altogether, but by the advantages and opportunities they have enjoyed for *doing better*. The philosophers, the moral reformers and the clerical teachers are punished by their reproachful consciences, only so far as they have offended against the light they had received. Some may be entirely guiltless on these points, and faithfully advocated what they believed to be the best wisdom. Their remorse, in such cases, will be rather a mournful sorrow that they were so misled, themselves, and misled others; but, if no other stains rest on their consciences, this will not retard their progress upwards when the true light has shone in their hearts. Strict justice and wisdom rule in all these things. Few escape a short sojourn in this sphere. Few are so entirely free from spot or stain that they have nothing to repent of—few develop so entirely out of their earth-natures, before leaving your planet, that they can rise at once to the spheres of light and glory. But some

do—some have done, and we trust the time is at hand when many more will do so. In the mean time, let us work for the poor unfortunate ones who are already there, or are yet *too undeveloped* to *enter*. Let us strive and toil for them. Let us unite in our endeavours to bring light and conviction to the spirits still bound by the chains of their many *vices*, or *crimes*, or *ignorance*, or *presumption*, or whatever it may be—let us try to break their bonds, to open their eyes to their true state, so that they may, gladly, come into that state—that enlightenment—that sphere where, through repentance and purification, they may be prepared for the higher joys of a heavenly life.

My friends, we may have been prolix in some of our descriptions. We may, to the minds of some, have appeared tediously minute; but we are now writing for the, comparatively, ignorant in these matters, and we wish to make them perfectly clear to their minds. We wish to give them reasons for all we assert, and open a way for light and wisdom to penetrate into the minds of the inquirers into these important truths. Surely it is better to attain this knowledge than any other. This is *true wisdom;* for it is given to prepare you for an *eternity* that lies before you and from which none can escape. Happy, indeed, will those be who listen to our teachings and profit by them; who, while yet in the bodily form, live a spiritual life, cultivating the beautiful flowers of the soul—love, joy, peace, meekness, purity, charity—such possessions—such developments, can never be taken from them. In the future of their existence, these bright gems shall shine in redoubled luster as stars of light and the crown of their spirits' glory. He who works faithfully here shall receive a reward, hereafter, that shall exceed his most exalted imaginations. Every virtue he has cultivated, every vice he

has subdued, shall be for him constant and never-ending sources of happiness. The progress he makes on this first sphere will be the source of his purest and highest enjoyments. The victories achieved, while liable to the temptations of earth, will be his noblest triumphs.

We have said that some, though but very few in comparison, have passed away from your earth and ascended to the bright spheres above, untainted by remorse. This statement requires a little further elucidation. The earth is not, yet, in that state of harmony and love that will enable men to develop so entirely above their evil surroundings, at present, as it will do when a better state of feeling comes into action. But some there are, now, who do try, to their utmost power, to live out the harmonious teachings of Christ and his Apostles. If such persons sometimes fail—if they are liable to fall into errors while still in the body they may, also, repent while there; and true repentance leaves no stain. It may, indeed, be the harbinger of a higher and better state of life and more developed principles of wisdom. This is "a repentance not to be repented of," and will carry the happy spirit far up in the bright spheres to which he is hastening. It is scarcely possible that men can, at present, live entirely above their surroundings; but they may, if they are so minded, harmonize their surroundings, in some degree, and elevate the nature of them so as to bring them more into sympathy with themselves. This, every enlightened mind should attempt; he must not be content with doing right himself; but he must neglect no opportunity of bringing, to those about him, a true sense of the superior happiness he enjoys, and the benefit and comfort that would result to them, if they followed in the same path. This may be done in various ways, but first and best by example. The old and true saying

that "example is better than precept" cannot be more ably verified than in the way a man may prove his spiritual progress—his harmonious spirit development. The constant, calm, happy state of feeling intercourse with high spirits engenders—the charity in judging of a neighbor's faults—the extended benevolence—the absence of selfish, exacting, or vicious tempers—the freedom from gross sins—from loathsome habits—all these, and many more that we might enumerate, are the proofs he can quietly give of the progressed state of his spirit. A word, now and then, kindly and wisely spoken, may, also, do much ; but great caution must be observed in giving these teachings orally. Do not weary and fatigue, do not crowd too much and too advanced teachings into soil unprepared for their reception. Let every thing be done judiciously ; always adapting yourselves to the peculiar idiosyncracies of the individual mind or minds you want to enlighten ; and wisely fortifying yourselves against the often silly, vague, or offensive arguments that may be brought to bear against it, by patient kindness, and earnest prayer that you may be directed, in all you say and do for them, by the wise and intelligent beings that surround you, and who will always respond to your cry, if the condition of your mind will permit them to approach you.

Thus, my friends, should you carry on the good work around you—thus should you show to the world your faith, your hope ; not by senseless clamors and idle arguments about this or that, at present, incomprehensible mystery—not by railing and vituperating at Creeds and Churches, at ministers and teachers who may differ from you ; but by the beauty and harmony of your lives. "Show your faith by your works"—that is the true way to make converts—the true way for every spiritualist to help on this great cause of progression,

and which it is in the power of each one to do, medium or no medium.

The spirits who pass to the spheres above, enlightened, purified and exalted while yet here, know no darkness, no sorrow. Their work done—their task accomplished while yet on your sphere—they soar aloft into realms of light and glory. The weary soul, tired and discouraged while on earth, may not, for a short period, realize its full and perfect happiness; but it soon rallies to a sense of its improved condition, and it revels in the unalloyed bliss prepared for it. Many, nay, most of those who have labored, conscientiously, for man's improvement, before they left this sphere, are soon again employed in the same blessed work, but with added powers, more glorious developments of knowledge. They are, now, permitted to see clearly—they now know what is, and what is not good for man—they see plainly, the workings of divine Wisdom in these things, and their teachings are elevated in proportion. A blessed and happy lot is theirs. Receiving the divine influx into their souls continually, they pour it out in its purity and beauty to the minds of the children of earth willing to receive it; and both the giver and receiver are benefited beyond mortal man's conception.

Such is the state of the departed who have worked and labored for man's development while here. All their errors of ignorance are cleared away—their perceptions are intensified—their knowledge and wisdom are developed beyond their highest conceptions; and they are filled with love, harmony, and peace. Their desires go forth again with added strength and purity to the poor misguided ones they have left, and they long to bring to them the same joy and peace that now fills, to overflowing, their own bosoms.

There are others, however, and they are a more

numerous body, who do not pass into the sphere of remorse, for any length of time, if at all—who have no call, as it were, to return to earth—who finished their work while here; quietly and unpretendingly living out their highest sense of right; doing their duty in the station assigned them with calm equanimity, and who, when the time came to lay aside their mortal part, did so in the full assurance of a bright future in store for them. Never realizing, in their bigoted extent, the teachings of the Churches; they, while professing to believe in Christ, *did deeds worthy of him*. Many such characters have passed from your sphere, and, having consciences void of offense, could not be very unhappy. They might, and would be startled to find things so different to what they had pictured to themselves; but this would be only a temporary confusion. Soon, light would be poured in upon them—kind spirits, attracted by their virtues, would be drawn to them; and they would speedily disabuse them of their errors, and convey them to a sphere of harmony and love congenial to their purified souls. In this abode of peace they would naturally prefer to remain, for a time at least, feeling their need of learning, themselves, rather than teaching others.

There are many others who also pass the sphere of remorse with little, if any, difficulty—men, who, while upon earth, were scouted for the liberality of their opinions, the singularity of their habits; but who were, generally, persons of kind and loving dispositions, far-seeing into the wants and necessities of their fellow-creatures, and indignant at the cruelties practiced upon them by the dominant few. Such men, misunderstood and mistaken by the world at large, with their extended affections and enlarged sympathies too often repelled and thrown back upon themselves, are happy

in their transit from this sphere. They are raised from the chilling and uncongenial position they have been placed in, while on earth, and shown into spheres where their enlarged sympathies—their progressed minds can revel to the full extent of their capacities.

Again, there is another class who have no call to enter this melancholy abode. I allude to the wise and good of *all creeds—all faiths*. It matters not, my friends, what may be the name of the God you worship. He may be called Jehovah, Jupiter, or Manito. It is the *way* in which you worship Him, that is of real importance. And, my friends, you will find that whatever creed a *good man* may possess—whatever may be his opinions of a future state—whether he expects to be happy or miserable in proportion to his *faith*, his *works*, or his *sacrifices;* his *actions* will always be guided by the divine law of love; his *life* will be the exemplification of the Spirit's teachings, which are given to all, and to the members of all creeds, if they will receive them. The same rule of love, charity, and forbearance will be the guide of each. Their desires will go forth to benefit and assist their brother man—to purify and harmonize themselves. Think you, that such men can remain in darkness, because they did not bow the knee to the same God you call Lord? Think you, that your meaningless professions of faith—your cold and lifeless worship—your lack of aspiration and your many uttered, but unfelt, prayers can be put in comparison with their deeds of active kindness—their love and good-will to their fellow-men, even though they should bow the knee to Baal? No, my friends, the true heart-worship leads to the same results in all. It develops all their kindlier, better feelings—it elevates—it purifies—it refines. And, though there may be and are, in all creeds, many errors; when the heart is right with

God—when it is filled with His holy Spirit, these trivial mistakes of the judgment are soon cleared away —a new heaven and new ideas are opened to them, and whether Christian, Pagan, or Unbeliever, if he has developed the God-principle in his soul, he is soon enlightened on these secondary points.

We would like, before closing this branch of our subject, to add, however, that we do not mean you to understand us to say that all creeds are of equal purity and value. This is not so. The enlightened Christian possesses the best and highest code of morals extant—given to him in the teachings of Christ. We only wish you to bear in mind that the true spirit can, and does penetrate through the darkness of other creeds, and manifests itself, occasionally, by its fruits; and when it does do so, *that* enlightened and good man, be he of what creed he may, rises to as high and elevated a position in the spheres as the Christian who develops in the *same ratio.* There is no question with regard to the superior beauty of Christ's teachings. They contain the most elevating and the purest wisdom and love. The only difficulty is, that men have always evaded the *practice* of them. If they had lived them out, *as it was intended they should do,* there would have been no necessity for spirits to come to you now, and urge them upon you. Think you that the world of men, and the world of matter would have been in the deplorable state they now are, if *they* had been the rule and guide of men's conduct from that time to the present? No, my friends, both would have been spiritualized and refined to an extent that would appear fabulous to you if we should attempt to describe their condition. But now, there is no longer a choice about the matter. Men must reform—they must repent. The scourge of justice is about to bring them to a knowledge of them-

selves as they really are. The arm of the avenger of many an outraged law, divine and human, is raised, and it will not spare. Crimes long indulged in, secret sins, long hidden from any but the perpetrators of them, must come to light. No bolt from heaven—no angry Deity is at hand to punish a rebellious and backsliding people. No, my friends, from your own crimes, your own misdirected passions, your self-indulgence, selfishness and cruelty to those beneath you, shall the whip be formed that is to scourge you. The arrow, that is to enter deep into your souls has been applied to the string; the bow is bent; the shaft is speeding to its destination.

"Woe! woe! my people, woe must follow. This commencement of a civil war among you is but the beginning of sorrows. Dire famine, cruel pestilence will ravage my country. Oh! my people, my people, why do ye these things? Why have ye cast God so far from you? Why have ye shut off from you the light of his countenance, and allowed wicked passions, cruel and deceitful men to rule in the land hallowed and sanctified by the blood of so many noble martyrs, so many wise and loving hearts, who continued to watch over you, and would have guided you in true wisdom if you would have listened to their spirit-promptings? Now the time has come that they can no longer aid you, no longer avert the coming sorrow. The time has come when the iniquities of my people have raised up a wall of partition between us and them. They must reap as they have sown. Woe to my country! her land will be desolate. Corruption and ambition, pride, avarice and contention reign in the land of my birth—the country of my adoption. Oh! my people! my people! to what does all this tend? to what do you look forward! Could my feeble words have power with you, I would

yet strive with you; but sinful passions rule, and good and true spirits, that could and would have saved you this direful calamity, were not permitted to approach you. Farewell, my country! farewell, my people! In the time of your calamity, when fear cometh, then I may be found; when the suffering heart calls for me I may be near; but it must be through weary trials and sorrows that my people must pass before they will realize their need of a deliverer."

The above is written at the urgent entreaty of the spirit formerly known as Washington. He joined our circle a few minutes since, sad and depressed for his people; and we willingly allowed the insertion of his thoughts, as, by so doing, we relieved the spirit of a great load of anguish, borne for his former and still dearly-loved charge. Pity it is that they have proved so recreant to the principles of love, justice and honor, he so earnestly strove to inculcate in them.

We cannot bring the subject of our present Essay to a close without some attempt at enlightening you in regard to the spheres of light and bliss in which the progressed and elevated spirits of the higher class dwell. They, like the denizens of the lower planes, have still their work—their employments—that tend to conduce to the further elevation and enlargement of the spirits' comprehension and powers of spirit-vision. They go on developing in all wisdom and knowledge; they progress in purity, in love, and in all the celestial attributes of the Deity. They see things as they really are. They understand matter as it really is. Their spirits become enlarged, purified from all the remains of the grossnesses of earth, and they find themselves nearing, by gradual approach, to the God-principle; they feel its influence daily more powerfully exercised in them, in the access of wisdom and love that is brought to them;

and they realize, the more they know, the more highly they develop, how impossible it is for them ever to know all—ever to exhaust the great fountain of wisdom from whence they draw such constant and beautiful supplies.

These high spirits are never contented, my friends, to remain in a quiescent state. They are always reaching after something more, or endeavoring to give, to those less elevated, of what they have received. They draw in wisdom from above, and they delight in giving it again to those who are less progressed. These high and holy intelligences, so full of light and glory, might naturally be taken for gods by the less-progressed ones; for they carry in them and around them so much of the light and beauty of the highest spheres that no dark spirit, no evil passion can exist in their presence; they must flee before such purity; but, though they drive such feelings from them, by the magnetism of their sphere, they do not despise or contemn the unfortunate spirits who still delight in such things. By the superior wisdom and light they have attained to, they have learned only to feel a higher, a more thorough love and kindness for the poor sufferers in the bondage of their own tempers and inclinations; they, from their higher spheres of wisdom, where so much knowledge has been poured upon them, can feel more true pity, more lenient judgment, more anxious sympathy for the lowest and vilest, the most brutal, treacherous and debased—as the people of the world describe them—than the kindest and most benevolent man has the slightest conception of. Their love goes forth in earnest efforts to benefit them; their work is to try to cleanse, purify and enlighten them; to show them the beauty of that life of holiness they have hitherto cast from them.

These spirits cannot come to earth direct. They

would scorch it up with their brightness, but they send their influence down through every available means. They, give, of their wisdom and strength, to the spheres of spirits below them, and they, in like manner, communicate what they have received from above, to the spheres below *them.* By observing this method the light is enabled to penetrate without overwhelming the recipients of their teachings, and each sphere of spirits, through which it travels, is benefited by its transit through them. The light is dimmed when it reaches its ultimate destination; but what it has lost to the lowest, or earth plane, has been absorbed by the spheres it has passed through. Each one has received some new truths—some higher teachings.

When spirits attain to the elevated condition we are now describing, you may naturally suppose that the pleasures and amusements of earth have long passed from their remembrance—that is, they have long ceased to take an interest in them. Higher thoughts, higher aims, have entirely superceded them; and they are now, devoted to the more ennobling and elevating task of reform. They see so much need of a change in the habits and conditions of men—they see so much emptiness and vanity in their present pursuits—so much time mis-spent, talents wasted, that they have taken this work of reformation into their hands with a firm determination to carry it through. When they first passed to the spheres, earth pleasures—earth remembrances still held some control over them; they loved to recall in increased beauty, the flowers, the fruits, the beautiful scenery, or the exciting pleasures they had delighted in; but, gradually, all these things ceased to charm.

Philosophy, science, earth knowledge, earth wisdom as well as earth pleasures, faded into nothingness. They ascended more and more the paths of progres-

sion—they realized more and more fully the nothingness of these things compared to the higher wisdom they could draw to them from above—the purer and more perfect love they could develop in themselves by looking upward. They found, as all must find, that the highest happiness, the highest progression consists in the greatest freedom from selfishness—the greatest love and desire for the happiness of others; that heaven is indeed heaven, only when spirits are so elevated in feeling that they never think of themselves or their own individuality; but are continually striving to bring the blessings they enjoy, the knowledge and wisdom they receive from above, to others less fortunately situated.

This, my friends, is the heaven of the higher spirits—this is their work. See you not the beauty of it? See you not the state of progression they must have attained to when they can lose their individuality, as it were, in their anxiety to benefit their less fortunate brethren of earth, and the lower spheres?—when they can forget themselves so entirely that the joys of heaven are laid aside and their whole beings absorbed in this great object?

My friends, can you not see from what we say—can you not understand from what we have written—that spirits, so highly developed as they must be, must be so pervaded—so filled—so surrounded by the God-principle—the essence of Deity, that they are really and truly living in Him—that they are one with Him? Are not their thoughts—their desires God-like? Is not their work God-like? Is not their beauty and glorious brightness God-like? Truly it is. And yet, my friends, they are not God. They are not Deity. Deity, the great Principle—the Fount—the Source—the essential Essence of all things, is still Himself alone.

He is still the source from whence they can continue to draw, and to receive. He will never fail in the supply. However high—however holy—however bright, good, pure, loving, and filled with wisdom a spirit may become, in the countless ages of eternity; and here language fails to carry out our idea—still there will be the same overruling power, the same wise principle of Deity always ready—always willing—always anxious, if I may use such a term in speaking of Him, to give fresher and higher, and still more elevating teachings.

What may not man—what may not spirits attain to? Can you conceive of these things? Can you carry your thoughts with me into the far regions of space, and into far distant ages; and picture to yourselves a state of being so high—so holy—so developed? No evil—no grossness—no passions. Purity, wisdom, and love reigning triumphant in the illuminated spirit. Men developed into gods, walking the spheres of light, each one drawing from the great central light—the Deity, Father, Creator, Originator—still further streams of light and wisdom. What can man's finite mind know of this? How can he comprehend it? How can he be made to understand, that it was to heighten his enjoyment in this future state of being—to prepare and develop his faculties for it, that he was placed upon this earth, and subjected to trials, temptations, and sorrows? How can he understand that the most sinful, the most vile, have that within them—that seed, that essence of Deity that can never be taken from them, that can never be lost; but that will, finally, ultimate in such glorious results? How can he be made to see that all men are, equally, the care of God?—that He will not allow one to perish; but intends, for every one, these glorious results, from his progression and trials here?

Men have done wickedly—they have tampered with and defaced the beautiful gifts they have received—they have called good evil and evil good—they have been misled and misgoverned by their passions, their tempers and their appetites. But all this must have an end; they have not yet seen, as they will soon do, the errors they have been led into by these excesses. But let right teachings come to them—let a right spirit be brought to them—let them be shown their folly and wickedness in a proper manner—let them be made aware that the only sins men are *born* in are caused by the errors and ignorance of their predecessors, which have developed, by slow degrees, the evil passions and loathsome diseases from which *they* suffer; and still further, that they have no inherent sin to contend against, and they will raise up their heads and their spirits also, in renovated vigor, and with courage and a will to overcome what is amiss in themselves.

When no longer depressed and cast down by the miserable teaching of the churches, "that they can do no good thing! not even think a good thought! that their natures are so depraved in consequence of Eve's transgression that, when they do a good deed, it is so tainted by her sin that, unless it is washed and purified in the *blood of Christ*, it is, really, to be counted an *evil deed!*"—when the minds of the people can be disabused of these fallacies, so depressing and degrading to the natural mind, then will people begin to rise, to exert themselves with hope and energy. Many a good and beautiful spirit has been crushed by these teachings—many an ardent and impetuous one has been led into wickedness and vice—constantly told of their sinful natures, and of the inefficacy of good works to save them, what encouragement was there for them to progress? None. My friends, if you would elevate and im-

prove mankind you must encourage and support them—you must fan into flame every little spark of aspiration—you must point out to them the good, not the evil traits in humanity, and you must show them, individually, what they must curb that is too impetuous in their natures, what they must bring into more developed action. Tell them not that this or that vice is a sin hateful and odious to the Lord; but rather point out to them that they are only sinful and vicious when carried to excess—when reason, judgment and good feeling are sacrificed to their indulgence. Every one has some qualities more in excess than others. Show them this, and point out the importance, the necessity of endeavoring to harmonize the whole—of bringing all into action; but not allowing one or more to govern while the others lie dormant.

Show them, also, the importance of a thorough and searching examination of their own spirits. Teach them to look within for a guide to their daily walk—a monitor that will never fail them, if they will faithfully and unreservedly confide in it. At first it may be difficult for them to understand this, they have heard so much on this subject, in theory, and seen so little of its practical workings; but you can assure them, from your own experience, many of you, that in this way men may obtain a light and wisdom that will never fail to meet their necessities.

The spirit or the mortal who has learned to look within, to find God, will not be disappointed. He can call in the depths of his own soul to the Father for help and strength and guidance—he can cast his cares, his temptations, his backslidings down before Him in humility and self-abasement, feeling that he wants the help of something higher, holier, better than he now sees himself to be; and so surely as he asks in faith, so

surely shall he receive. So surely as his desires, his aspirations, his intentions to reform himself are pure and true—so surely shall he be strengthened and assisted by the higher powers. At first he may not realize this; he may be often cast down and discouraged when he finds that, notwithstanding all his efforts, all his good resolves, still his besetting inclination, passion, or temper will overcome him; but, by degrees, they will subside, as good influences, good spirits can come near to him—drawn by his prayers, his desires; they will gradually drive away the spirits that have previously held sway, and magnetize and calm the organs of the man that have been so long his torment. Only persevere, my friends, and let not one, or two, or many failures discourage you. Recollect how much there is to subdue, how long this condition of the mind has been encouraged, how much of inherited, as well as developed evil there is to overcome in all the human family at this time; and do not wonder if the cure is slow, the change long in coming; rather be grateful, thankful, joyful that there is a way now open to you to heal yourselves.

Man knows not, as yet, how much power lies in himself in regard to these things. He is timid and fearful of looking within, because, he knows full well what a nest of uncleanness is there. He is afraid to lift the vail from so much deformity, even to his own gaze—and why is this? Why is man, the image of his great Father, afraid of anything? Simply because he knows he is doing wrong, he knows he is not living the life it was the purpose of his existence that he should lead. He feels—he understands this; and many a struggle would men individually have made to break their fetters—to reform and redeem themselves, had not the ties and bonds of a mistaken faith kept them down. What encouragement had they to progress? What reason,

what use was there in trying? If the softened heart sometimes thought, in anguish, on its unhappy career, its darkened and sinful path of life, and resolved on making a change—how was it met when it sought for light—for instruction? What did the priest say? "You must lay all your sins upon Jesus; He died for you; He can save you if you believe in Him. Work, try, subdue your evil tempers—your bad passions; cleanse yourselves of your most secret sins; but when you have done all, you must trust, only, in Jesus; your efforts at self-government—self-conquest are of no avail; they are in fact only filthy rags! *Christ is your only Saviour;* His blood shed on Calvary washed all your sins away, and all the good deeds you have done—all the patience, self-denial and so forth you have been striving so earnestly to attain, will avail you nothing—will not save you one pang of hell-fire—in Him alone is your help." Was this the way, my friends, to encourage a poor sinking spirit that felt its need of innate purity—of self-redemption from his own evil passions that were the scourge of his life—that were, in fact, making a hell, while upon earth, for the poor creature? Oh no! My sympathies, and the sympathies of all highly developed spirits go forth in pity and regret when I think of such poor misguided ones—when I think on the very, very different manner those teachings of Christ might have been applied. The love, the tenderness for all human weaknesses, displayed in them, should have taught men a very different lesson. All that is recorded of His sayings to the people—His teachings to them, inculcate love, kindness, forbearance, charity. He condemned not the woman taken in adultery; neither did He excuse her; but told her "to sin no more." He did not say believe in me and I can wash thee clean; but He placed the work of reformation in her own hands. He did not

say to the rich man, I can cleanse thee from thy pride of wealth and station; but He told him to "feed the poor." And so it must always be. In yourselves must the remedy be found—in yourselves must the strength be manifested to overcome.

The teachings formerly given through Christ are as good, as efficacious, as true as they ever were, and *are just as much needed.* Such lessons as *He* strove to inculcate can never die out—they can never lose their power, because they *are from the fountain of light and truth—God.* They are principles of Deity. They are a part of Himself; and therefore, they must always exist, and always retain their original value. But those teachings of men's devising that are *interpolated* with them must, from the same cause, naturally cease to retain their hold on men's minds. They are earthly, fallible, weak, and they must return to their original nothingness. Men will progress beyond them; they will cease to satisfy the enlightened soul; they will not be high enough or exalted enough for them. Nay, they are not so now in very many instances. Even the Epistles, so long held up as the guides and controllers of men's faith, must lose much of their influence. They are not pure; they are not free from taint. Earthly passions—earthly feelings controlled the men who wrote them, and much error crept in, in consequence. The fallacious doctrine of the atonement, so fatally erroneous as it has proved to many, has its origin in the Epistles, and the interpretation men afterwards attached to the words of the Apostles.

But all errors, as we said before, must gradually die out. They cannot exist in the light we bring. We will show you so plainly, so clearly, so fully what is truth and what is error, that none shall have any excuse for continuing in the latter. We will expose the

fallacies of your teachers by our writings; we will enlighten the minds of men by our spirit influence. Their spiritual organs shall be developed in such a manner that they shall receive, as manna, into their souls the thoughts we bring. They shall wonder and be amazed at their former blindness; and, encouraged and sustained by the buds of promise, the hopes of success in their freed efforts at self-progression that we will instil into their spirits, they shall rise to a new life—a new hope. Despondency and fear shall be done away with; a God of Love shall be made known to them; a heaven of freedom shall be developed in their own spirits, even while here. Relieved from the horrors of a judgment to come, from the necessity of believing in a sanctification that their reasons told them was unnatural and impossible, they will turn with renovated strength and more elevated desires to reform themselves, to prepare themselves for a future that we now tell them it is in *themselves, and themselves alone*, to make happy or miserable.

My friends, we will now conclude this important subject. We have shown you clearly, distinctly and truthfully what heaven is, what are its conditions, what its requirements. We have shown you how you can attain to it, *even while here;* and we have also shown the opposite side of the picture, and painted for you in vivid colors the spheres of guilt, misery and wretchedness into whichthe unredeemed spirit must first plunge if it neglects our warnings. We would encourage all to enter upon this great and important work of self-progression.

To those who have already commenced it we would say: "Persevere—faint not." If trials and temptations overcome you, look for aid to your spirit-friends and they will never fail you if you leave open the door for them to enter. To those who are yet hanging back—

who have not yet started—who only feel their need of something better, but do not dare to seek it; to them we would say: "Fear not neither be discouraged; we are with you, and we will make all your way plain before you." Surely, my friends, we have painted for you a far brighter and more enticing picture of your future state than priest or minister could do. We have held out everything to encourage you—nothing to make you afraid. We have shown you plainly, that in your own hands lies the power to make your future bright, as your wildest dreams could imagine it. To every one's tastes, to every one's fancies is it adapted. The highest aspirations after beauty, splendor, luxury, may be gratified, if your tastes lie in that direction. The purest and simplest pleasures may there be enjoyed. The flow of intellectual development, of scientific researches, may there be found. But better, higher, nobler, than all these—the soul—the immortal part—the Deity within you, may be elevated to its rightful place, its proper standard; and man may hold communion with his Maker, and do works befitting his high origin. These pleasures and pursuits, we have enumerated, receive and impart their greatest enjoyment as coming from Him. He is an indulgent parent. He does not require more from His children than they are fitted to give. If their minds are only so far elevated as to require only the things of sense to gratify and make them happy, these outside surroundings are given; and as they require something more elevating, more elevating pleasures are bestowed; but high or low, whatever their development may be, in other things, the love-principle *must pervade all*, or they cannot be truly happy—this is an absolute requisite. In the spheres of bliss, harmony and love must reign; in the spheres of dark spirits, the contrary is the case—in the sphere of remorse, disquieting thoughts destroy their

power ; but when this is passed, gratitude and joy fill the souls of the redeemed ones, and their love seems to know no bounds ; their harmonious feelings are developed with the love and gratitude felt for their happy redemption ; and they go on rapidly or slowly in other developments, as tastes, education, or surroundings may incline them.

My friends, we, of the upper spheres, are looking anxiously forward to the time when these teachings shall obtain upon the earth—when false creeds, false dogmas shall be done away with, and the pure light of conscience—the God-spirit within you shall rule every man. Help, assist all in your power to spread this blessed knowledge. Many, many, that you little think of, are pining for these teachings. Give then your aid to spread them among your fellow-mortals, and, by so doing you will help the cause of truth, the gospel of salvation that we bring to you, and assist many a poor sufferer now mourning in the darkness of ignorance, and the fear of a judgment to come.

Farewell, my friends ; we commence a new theme to morrow.

For the circle of spirits controlling,

THOMAS PAINE.

APRIL 16, 1861.

ON THE STARRY HEAVENS.

We have already written some things, on this interesting subject, in our former work. We endeavored to show you there—"how, when, and where, these creations originated," and some other points of interest respecting them, we also lightly touched upon; intending to return, at some future day, when our medium had more confidence in herself and in us, to enter into fuller and more interesting details.

We think *that* time has now arrived; and we are prepared to convey to you some further idea of the wonders of these, to you, hitherto, almost, unexplored regions. Let your minds follow ours, in our upward progress, and we will sail together to the far-off regions of the unknown—the vast area of space, filled with its countless myriads of inhabited globes and spheres, where dwell the numerous recipients of God's love and kindness—the innumerable hosts of heaven. Further than your eye can reach—further than thought can travel—further, even, than spirits can impress you with the idea of space, and multiplicity of creations, do these worlds extend; and each one has its relative work, its peculiar stage of progression—each one is endowed, by Deity, with its separate functions, its varieties of existences.

When a universe is thrown off from His thought, the future development and peculiar constituents of the embryo worlds, that shall come into being from it, are

all seen and provided for. No after-thought—no future consideration is necessary; the whole lies before Deity, plainly developed in His mind, and perfect and complete, in all its parts, as man would develop the model of a machine. The whole rise, progress and final perfection, which will be attained, are plainly prefigured. Deity looks not, as man looks on the small occurrences of a day, or a life, to plan, and govern from *them*. No, my friends; He takes in, at a glance, the vast whole—the past, the present, and the future.

Let us pause and meditate on this. Let us endeavor in some slight degree, to elevate your minds to a conception of this wondrous, this grand idea. It will tend to create in you a different estimate of the God you worship—a different conception of His nature. It will show you, so plainly, how utterly impossible it is for *Him* to be a being like yourselves—a being with a form and individuality. Fancy for a moment, the gigantic proportions of such an One—to take in, at a glance, the whole past, present, and future of *one* world, much more, of all the innumerable worlds that travel in space. Think how unlike what God *really* is, is this old idea of Him. God, my friends, can only be a principle. And what is a principle? you may say. A principle is something that can pervade all space without being, itself, substance. Thought, for example; thought, or mind, or intelligence can be, and *is*, apparent in all the works of creation. You know that thought, or intelligence directed their formation and further development; because you see the wonderful results, and you know that there must have been a cause to produce them. This thought, this mind, this intelligence must exist then, and as it is not anything tangible, anything you can touch, you say *it is a principle;* and you say right, my friends, it is a principle;

and this principle is God. He creates; He premeates; He controls everything. He is the great motor-power by which everything is done—every change is effected.

There is a great central point from whence this principle, in rays of love, wisdom, and thought, emanate. This central point, for want of better language to convey our ideas, we may call a sun, as the sun is the brightest and most glorious object you have yet any conception of. But this comparison gives you no adequate idea of what we would wish to convey. The great God-principle is not a sun; but rather a great sea of light, wisdom, and goodness. He is not a personal God, and yet you may appeal to Him direct and He will hear and answer you; because His thought pervades all space and can reply to your thought—your aspirations, as soon as they are formed in the soul. The soul is the chain that connects each one of you to Him. When this vibrates in harmony, in love, in aspirations, after something higher, nobler, better—He feels the electric touch—the chord of sympathy is aroused, and He responds to it by bestowing a further increase of these beautiful flowers of the spirit upon men. The more they ask, the more they receive. The higher their aspirations ascend, the more light, and wisdom, will they draw down.*

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* Different persons may have different ways of seeking for these gifts. Some may prefer looking up to Deity direct; others, again, may feel their spirit-friends, or guides, more near to them; and have more satisfaction in applying to them. It is immaterial, my friends, which way you pursue. If the desires are right, the feeling elevated, and the anxiety to progress apparent, none will be sent away unsatisfied. They will obtain their wish and be filled with Holy Spirit from the great Fount. It will be time enough, when they have progressed to a higher sphere, to enter into these distinctions. The important point for all to remember, now, is this—that just in proportion to the elevation and purity of their aspirations, shall they be filled with heavenly light and knowledge.

Now this great, this inconceivable power it is who forms, sustains, and governs all the universes that are rolling in space. Some of them are older, more developed than your imaginations can dream of. They have been pursuing their regular and methodic course for so long a period of time, that their particles, as well as their inhabitants, have progressed into almost God-like purity. They are now able to give off from them the finer particles of matter, the essential component from which Deity develops future worlds. They create, by their magnetism, a condition in space, into which Deity permeates with His thought, and new developments of worlds and universes are the result.

The inhabitants of these bright spheres are not as the inhabitants of your earth; they are sublimated and refined from all grossnesses; they are purified, by progressive developments, till they no longer need any higher heaven than the one they occupy. They have cast aside the flesh, and fleshly passions, and continue to develop, on their own sphere, into the image and likeness of God. Gradually have they attained to this stage of development; gradually are they becoming more and more impregnated with His light, His wisdom; His love. They need not go to other spheres to draw this to them; they can, by their own purity and goodness, clothe themselves in the full beauty of the God-head, or, as explained before, become entirely pervaded by His light.

This, you must always bear in mind, is what we wish you to understand when we speak of these things. To grow into His image, or likeness is, simply, to mean being entirely pervaded by the principle of Deity—the love, the wisdom, the purity; all impure, unlovely and selfish feelings overcome; and the individual filled, instead, with thoughts, desires, and aspirations, wholly

emanating from God. These, of course, bring in their train the light and beauty of the magnetism of which they are composed, and clothe their possessor in this flood of glory.

We have, now, fully explained ourselves on this point; and shall not, again, allude to it. If any of our subsequent teachings may seem to contradict, or be obscure in this important particular, turn to this passage and you will find our true meaning.

The spheres, of which we are now speaking, have gone through all the regular stages of progression to attain such high development; and every other sphere of God's creation has this glorious result in prospective. Longer, or shorter periods of time may be necessary to attain it; as the inhabitants may cultivate and refine themselves, or the contrary. Each world is not formed precisely on the same plan. Each one has not the same atmosphere; the same kinds of animals, or the same developments of men and women in every particular. These things are regulated, chiefly, by the proximity, or distance from the central sun of their universe; and partly from the quality of the thought, or light, sent forth by Deity, to develop that particular world. By quality, I do not mean to infer that it may be good, or bad; it must be the former; but, whether it is impregnated more from the wisdom, or the love principle. In your earth the two are equally conjoined with knowledge, forming a perfect whole—the most complete approximation to Deity, when fully developed; but, of course, to bring this high development to perfection, more trials, more temptations, more passions have to be called into exercise and longer probation is necessary.

Now, in worlds where some one of God's attributes is dominant, less variety of progression, less temptation

to excesses of one kind or another obtain. When a world is destined to develop its inhabitants in scientific and philosophic knowledge, more particularly, there would be, from the very commencement, a preparation for this result. The vegetable, the animal, and, even the mineral kingdoms would vary from what they are with you. They would be just as beautifully adapted to the future inhabitants as are yours ; but their faculties, their organs, their instincts would be different. The herbage would be less luxuriant, the climate more bracing, the atmosphere more clear, the animals more pure. There would be less inherent tendency to amativeness, less passion, less feeling. The faculties of the brain would be developed, almost entirely in the frontal region—there would be more calculation—more depth of thought—more analysis. They would marry, because, they considered it right to have a family ; but propriety, fitness, adaptedness would guide their choice ; not the warm love of your earth. Their highest pleasures —their greatest ambition would consist in studying the the mysteries of their beings—the origin of the worlds that travel in space around them ; and such *are* many of the inhabitants of other worlds. They cultivate the gifts God has endowed them with—they progress, gradually, upwards. They become pure, bright, and holy spirits—loving science, and seeking knowledge, as their highest good. They sin, and they suffer less, than do the people of this earth, because, their gifts have not been so diversified ; but they are as happy as their highest conceptions of happiness will enable them to become.

Now, my friends, I would say a few words more to you on this subject. You may think it hard or unjust of Deity to make distinctions in these things ; but, while they are still mysteries to you, forbear to judge. There

is some wise purpose hidden in all His designs. He would not make one race, or creation of men, to differ from another, without reason. There is some cause to be subserved in these things you may rest assured ; and till we can bring you the full explanation of them, be patient, and listen to our teachings with meekness and thankfullness that so much *true light* has, already, been brought to you.

That different worlds have different gradations of development, is strictly true ; and that some are more highly favored than your earth, even, with the fullness of the God-principle, is also true. But this is not to say that there is any injustice in the case, or that you are not equally well treated. The more light, the more wisdom is brought to bear on a world, the more have the inhabitants of that world to develop through, to attain their ultimate position. With knowledge comes suffering, because the people know not, at the commencement, how to use it aright. We might say that there is, in reality, no difference in the proportions of happiness ; for, if you are as happy as it is possible for your most exalted conceptions to imagine, how can another be more happy than you ? It cannot be. Deity may look down and see a difference in the quality of the happiness ; but, if yours is the best adapted to your conformation of mind and spirit, the highest enjoyment of another, on an *opposite plane*, would not satisfy you. So it is with the different races who inhabit different spheres ; they do not, they cannot complain of injustice, because, they would not change their condition for any other ; their own being the best adapted to them and the only one that could make them truly happy.

The various worlds, as I said before, are influenced in these things also, by a general rule that obtains in all the different universes. This is, *the quality* of the

atoms thrown off from the central sun. Of course, the lightest and most ethereal are first projected. They naturally form the nucleus of a future world of more purity, more refinement than the denser matter of which the orbs nearer to the central luminary are composed. This difference regulates and orders most of the subsequent changes that take place in its further development. It is, also, the principal means by which the characteristics of the future inhabitants are regulated by Deity. The further the particles are projected from their great central luminary, the colder, purer, and more ethereal they become. Deprived, by distance, of the benefit of his rays, his warmth-giving influence, they are compelled to depend on themselves for a supply of caloric and for the light. They germinate, they fructify, they develop, in themselves, all the necessary requisites for their continued existence and further progression. Attracted to the sun by the same magnetic power that rules and governs the gyrations of all the planets in their orbits, they perform their regular and appointed journey around him; but further than this the influence of the sun does not extend. It is only when his rays can penetrate and unite with the magnetism of a sphere, or globe, that he is really influential in developing the resources of that sphere. To your earth he is a benefit in this way. He causes, by his warmth and life-giving influence, the plants to fructify, the herds and cattle to bring forth. He imparts the benefit of his magnetism to all things; healing and life are in his beams, and men have been more indebted to him than to their doctors in many, if not most instances, for restoration to health and for innate vigor and energy. The reason we do not enter more fully into this subject, at present, is that we do not wish to carry

your minds away from the main point which we are now elucidating; that is, the character of the different spheres, or globes, and of their inhabitants, and how their varieties of development originate. The further a planet is projected from its central sun, the more self-dependent, self-sustaining it must, of necessity, be. But, to counterbalance the loss, it may be said to experience in being deprived of his life-giving rays, it has had given to it, in the outset, some of his most essential properties that constitute the principle of these rays, and it is itself, in consequence, so permeated with this magnetism in its original purity, that it can, by its own motion, its own principle of action, develop both light and heat in itself.

The more pure the particles thrown off by the sun, the further they travel, and the more thoroughly are they impregnated with this God-principle. As His thought traveled into space, and from it evoked the sun that should be the nucleus of all its own planetary system—so these lighter, purer, and more refined particles, thrown off from the sun, can travel further and develop more, *within themselves*, than the denser portion of his component parts which naturally remain longest with him; and, when finally projected, cannot penetrate so far into the region of space. The developments of such a sphere would, naturally, differ very materially from your own in every respect. There would be from the commencement less density—less darkness; possessed of so much light, in its own integral parts, it would move more rapidly onward to a state of comparative refinement. The light, or magnetism that pervaded it, would develop, in quick succession, minerals, plants and animals. These would soon ultimate in man, and a new order of things would be established.

The animal, the vegetable and the mineral worlds would all have contributed their quota to man's development; but, being on a different plane to your earth, governed by laws similar in some respects, yet widely different in others, they would, naturally, conduce to the formation of a being varying, in many particulars, from the men of earth, and yet bearing a general resemblance.

And this is precisely the case, my friends; receiving and developing all within themselves, they have had a wider field of thought opened to them—more subjects for examination. They have traced up causes from effects; they have analyzed matter, motion, heat or electricity; the very life-principle itself has come under their supervision, and been clearly defined. They are now (for I am at this moment describing to you more particularly the inhabitants of the planet Jupiter, as it is better for you to have some fixed locality in your minds, although many other spheres are in a somewhat similar state of progression) so perfected in science that there seems little more for them to undertake. They have examined the elements in all their constituent parts; they have dissected their own organizations to the most minute particulars; they have studied the conformation of the heavenly bodies, and they know more of the laws governing them than any man on your earth has an idea of. They can tell you how and when they were originated; they can tell you of the great thought, the mighty mind of Deity, that went forth to create these wonders; and they can tell you of the future, bright and glorious, that awaits them when, their short progression finished, they shall lay off their earthly particles, and quietly ascend to a more developed plane of being.

You may wish to know more of the laws governing matter in this bright planet; and, first, as regards the

light. If they do not receive it from the sun, from whence do they derive it? or, rather, how is it educed from their own globe? And before answering this question, my friends, it may, perhaps, be advisable to explain to you how the light is formed which *you* enjoy, and from which you derive so much happiness and comfort. Light is generally supposed to be thrown upon the earth by means of innumerable rays projected from the sun; the sun itself being a self-sustaining fountain of supply. But where this fountain draws its supplies from, philosophers do not tell us. They conclude, as the easiest method of solving the difficulty, that it is inexhaustible; or, that it will last till the earth is burned up at the final judgment. Now, as the sun still shines with unabated vigor, and as no visible diminution is perceptible in its size, we may naturally infer that this theory is erroneous, or, that the final judgment is still a long way off. The fact is, they have philosophized about what they did not understand. The sun is, indeed, a great body of light and electricity. But it could not send down its magnetism direct to the earth unless there was another power in the earth to attract to itself these particles, and, by uniting with them, produce the conditions that create the light there.

Giving and receiving, is, you know, the law that rules. If the sun sends down to your earth particles of matter, and they come in contact with particles of matter generated on your earth (both being so refined, so sublimated, that you cannot detect their presence), a union is the result. Transmutation of these infinitesimal atoms takes place by the contact; and while light is generated for your sphere by this meeting of essences, another, and still more subtile element is released and wafted up to the central luminary to contribute its part to the formation of further particles that shall again

return in another form, when impregnated with the magnetism of the sun, to give light and heat to the in habitants of this, or some other globe. This theory of light we have but indifferently explained, but we shall probably, make our meaning clearer to you as we proceed. The simple fact is, the magnetism of the earth goes out to meet the magnetism of the sun. The positive and the negative come into conjunction, and light is elicited by the contact. Light is a substance, as you have been told before. The light remains on your earth; but the more ethereal essence, the God-principle, ascends and works again in new combinations of matter.

Now, in regard to the magnetism of the planet Jupiter: They are, there, in possession of both kinds of magnetism, in consequence of the rare purity of the particles thrown off by the sun to form their sphere. They generate their own light. They are surrounded by an atmosphere of their own, which is filled with this life-giving element. In the rapid rotatory movement of this planet, while condensing, this refined ether was released and permeated space around it. It cannot leave the sphere of the planet. The magnetic attraction of the planet's own body keeps it in *rapport* with it; and it, like the magnetism of the sun, is drawn to its affinity; and by the conjunction produces like results to those we have described in regard to your earth and the sun. The same renewal of its essences are produced by the contact—the same benefits to the planet.

My friends, we cannot leave this part of our subject without calling your attention to one thing, for it is of vast importance to you; and that is, the necessity of purifying the magnetism of your earth before it comes in contact with the magnetism of the sun. This may

seem an impossibility to you, but it is not so. If you have read our former Essay on magnetism, you must be aware that you, and every individual generate, in yourselves, a magnetism that is good or bad, in exact proportion to your moral, physical, and spiritual development. Now, this magnetism it is that impregnates the earth, and attracts to it the sun's. If it is good, pure, healthy, then you may look for healthy seasons, for fruitful fields, for abundant harvests. If, on the contrary, it is impure, then expect blights, storms, miasmas, pestilences—all the evils that a corrupt and degenerated state of the elements must inevitably produce.

My friends, the *present* sad state of affairs in your country, cannot go on without telling a deplorable tale on the human family. If war rages in your midst, see you not what will, of necessity, follow in its train? The inflamed passions of men, leading them into all kinds of brutal excesses; the women sharing in the excitement; and instead of acting as ministering spirits to soothe and soften the harsher feelings of men's natures, stirring them up, by their applause and sympathy, into still further excesses, until man, losing altogether his God-like nature, approximates much more nearly to the brute. This first result of the unnatural conflict you are now waging, must, of necessity, be followed by still other and more direful calamities.

Think you that a nation of white people can fight and strive and contend with each other, and not stir up similar passions in their more ignorant dark brothers? Think you that *they* are unmoved, uninfluenced, by the events that are taking place around them. That *they* do not feel the effects of this war in the elements—the contention of good and bad feeling striving together for the mastery? They do, indeed, feel it; and soon

will its effects be manifested by their conduct. Ignorant, undisciplined, undeveloped, they will forget all the former kindnesses they have received, all the watchful care that has protected them; and influenced by the bad magnetism generated by *your* contentions, *your* evil passions acting upon their more animal and untaught natures, and also, inflamed still further by the unwise and very injudicious teachings of your leading abolitionists and sensation preachers; they will fall upon, and massacre, with hideous outrage and barbarity, the very persons who have been their kindest and most loving protectors—for no injury that they know of—for no revenge; but simply, to gratify the brutal thirst for blood and rapine that has been excited and encouraged in them by their supposed friends, but in reality, their most deadly enemies.

This, my friends, will be one of the first results you may look for in the unnatural conflict you are engaged in. It follows as an absolute necessity of the state of feeling engendered by the unchecked indulgence of vicious passions. Wars are the first fruits of the deadly poison sown by men in the pride, arrogance, and contention of their spirits. But wars are not the only evils generated. After wars have ceased, then comes the time of trial. Men may fight and kill each other in the heat of battle, "but the end is not yet." When the noise and strife, the *eclat* and rejoicings, the music of the drums, and the inspiriting strains of the fife have ceased—when men sit calmly down to contemplate their work, to count the cost, and to see the benefits that have accrued to the world and to themselves individually—what will they find? Society dismembered, friends sacrificed, fields ravaged, the poor suffering all the horrors of famine; and—in place of health, happiness and prosperity—sickness, disease, death. These

are always the results of war, in addition to the hearths desolated, the families ruined, the many private and untold or unnoticed miseries that follow in its train.

But in the fratricidal war you are now entering upon, more dire disasters must follow. When your Southern brethren shall have their homes desecrated, their dearest and most loved ones outraged by the very beings they have nurtured and fed—*then*, when too late, you will see your error; *then* will you rush to their assistance, and, by fruitless efforts, vainly strive to rectify the evils you have originated. But "the end will not be yet;" for still further calamities are in store for you. "As ye have sown, so shall ye also reap." When mutual sympathy and mutual forgiveness shall be brought about by suffering and sorrow—when men shall look in vain for their loved and lost ones—when women shall bewail, in bitterness of spirit, the infatuation that urged them on to fan into flame the bloody elements of strife, and, desolate and lonely, shall bewail their losses—then a new fear shall be aroused among you. You have wept and bewailed the dead; now you must tremble for the living—for yourselves; for sickness is added to your many sorrows—sickness so new, so strange, so startling in its developments, that no doctor's hand can reach it, no human wisdom can detect its cause, or remedy. It shall not come upon you suddenly; it shall not astound by its rapid progress—its harrowing and fearful contortions. No, the human frame shall receive it gradually. Gently, insidiously, it shall steal into your vitals; it shall eat its way into your very hearts, and you shall not know what it is that is troubling you, or where to look for relief. This malady, so fatal, so deadly, can only be met in one way; only from one source can a cure be found. But, before we proceed to describe the means necessary to be used to remove this

disorder, let me return a little on my steps and point out to you its origin.

We have already shown you some of the fatal consequences resulting from the bad magnetism you are generating so fast. We have told you that this war will lead to massacre and famine; but sickness will be the worst result, as it will be the last. The earth will then be more strongly impregnated with the poisonous gases generated by all the preceding circumstances—by the tempers, conditions and murders that will have occurred. These will, by the time the famine has raged some little while, have brought the atmosphere of this continent into such a state that, instead of bearing health and life-inspiring breezes on its wings, it will be the fatal cause of the sickness that must ensue. Its breath will be the messenger of woe; it will poison man and woman. The nearer to the scenes of contention and strife, the more it will be impregnated; but it will be healthy *no where.*

My friends, this is a sad foreboding—a melancholy prospect for the people of this country; and could we not bring you some consolation, some prospect of deliverance, I do not think we should have told it to you; but it is necessary that you should understand your position—that you should see the working of this principle. You have been told, time and again, that you generate in yourselves the conditions that you draw to you; you have been told that the magnetism that you throw off is poisonous, or healthy, or healing, just in proportion as you cultivate good, or bad propensities and feelings. You have been told the dreadful effects the bad magnetism of men has already produced in changing and poisoning the natures of animals, plants and birds, the atmosphere and the earth. You have also been told that a crisis was approaching when

the earth and the heavens could bear no more; and that it must, by the law of justice or compensation, return again to man with its poisonous and unholy influences, and contaminate the whole principle of his being; yea, the seat of life itself.

My friends, *this* is the nature of the pestilence you have to look forward to. It will be very quiet, very undemonstrative. It is the culmination of all the evils that have preceded it. All sicknesses originate from causes similar to what we have been describing, if you will trace them up to their legitimate source. Sickness is an evil induced, solely, by bad magnetism engendered by the indulgence of all the various passions in excess. We will not now stay to analyze this subject as it deserves; many of you can follow out the idea, we have started, for yourselves. We will only say that when men have developed up to that higher knowledge that shall teach them to live as they ought to live—in harmony with God, nature and themselves; then sickness shall not be known among them. For the present we will return to our more immediate subject, as it is one that must interest all, at no distant time, if it does not now.

This sickness, or pestilence, then, that is soon to overtake you, is a result of long-continued excesses. It is not the development of one life, or of many, but it is the effect of continuous treasons committed by men and women against their own higher natures—the God-principle within them.

My friends, do you not see that, even now, there is hope for those who strive. Even now, it is not too late for *you* to avert this calamity from *yourselves, individually*. In purification of the spirit—in cultivating the higher principles of your natures, may hope be found; for, by so doing, you will, by slow degrees,

generate a magnetism around you that will have no affinity for these deadly particles and will not imbibe them. But you see, my friends, it must be no white-washing of the sepulchre that will save you. There must be the *real* feeling, the *real* aspirations, the *true* principle aroused, or there will be no good results follow. No matter how fair-seeming you may be to the world, if the soul continues dead there will be no safety for you. No one will need to judge or to condemn you; your own consciences will be your accusers, and the effects—the results will show "who are on the Lord's side." This is a startling subject for your meditation, my friends. See how searching this thing will be! It goes to the root of everything. It does not attack sin in the bud, but it will purge it out, root and branch. Think you not there will be shaking and trembling among the dry bones (the unawakened spirits of men) when this calamity overtakes you?—when the rich and the poor alike suffer, and there are none to aid them?—when all physics fail, except the medicine for the soul?—when men shall weep and lament, and not know where to turn for succor?

Ah! *then*, my friends, will the power of the Lord be made manifest—then will come the time when true spiritual teachings shall reach the hearts of the people; when the *true* and *false* prophets and mediums shall easily be distinguished from one another by the conditions of their followers and of themselves. "In that time shall the righteous flourish, and abundance of peace shall rest upon them." The miserable, sick and suffering shall alike seek their aid—their counsel—and great power shall be vested in them. They shall not only be endowed with a gift of healing mighty to save; but their words, their most effectual weapons, shall be empowered to carry conviction and repentance to the

hearts of the sufferers. Light shall follow in their footsteps, and the fruits of the Spirit shall be manifested through and in them. Insensible to fear or danger, they shall be guarded and supported by the bright spirits around them; and no fatigue, suffering or trouble shall make them afraid. As ministering angels will they be looked upon by their poor friends of earth, to whom they can bring a balm and consolation that ministers and doctors will fail to impart.

We have not entered, very minutely, into the signs and nature of the pestilence that threatens you; it is enough for us to warn you of its approach, and show you how you can provide yourselves with an antidote to its deadly poison. Rest assured, however, that unless the antidote is found, either by your own exertions, or by your being so fortunate as to find a medium to help you, you must surely perish, by slow or fast process, as the miasmas from without meet with greater or less affinities within.

My friends, this commencement of purification will begin here, in this your country, in these United States. Ask us not why. At this moment we cannot tell you; but, perhaps, at our next coming to the medium, we may be able to show you how it is that *you* are the leaders in the van of progression.

When once our work is commenced, however, we shall go steadily forward; from one quarter to another, will we spread our light and our teachings; and the example of your country—the sufferings, but final benefit and regeneration of your people, will have a wonderful effect on all the other parts of the globe.

We resume our subject this evening, and we will now inform you *why* this power of the spirit is first to be manifested among *you*. Certainly you are not more progressed than other nations; nay, in some things,

you are far behind many of the continental powers of the Old World; but there are different elements implanted, in your people, to any that exist elsewhere. They have a freer, more untrammeled spirit. They were, many of them, the offscourings of Europe; but, transplanted into this soil, they have developed a freedom and independence of thought and action, that would never have been attained there in the same period of time. This freedom and independence has degenerated, in many cases, into riot and licentiousness. Men knew not how to use their new powers and privileges aright. Like as in the earliest ages of man, when the God-principle was first felt, its effects, to any one less far-seeing than Deity, might have been considered an injury, rather than a blessing. Men are, now, as then, intoxicated, maddened by their privileges; but this is only the first and lowest effect of the new-found liberty your people enjoy. In the progression of the human race, many must fall into error, many must suffer; but the good proposed will be induced by these, seemingly, opposite and contradictory results. When the first ebullition, the heat and ardor of the first receptors of the great blessings of freedom and equality have evaporated, and they have thrown off much of their impurities by the troubles that are now at hand (and which will try the stoutest hearts)—when, bowed down by suffering, disease and death, they shall turn, in humility of spirit and trembling awe, to higher powers to aid them—when they shall confess, in penitent shame, how much they have abused the blessings of a free and happy state, so far superior to the serf-like bondage that many of them, or their fathers, had left behind them—when, subdued in body and spirit by an incomprehensible sickness, they shall mourn and lament; then will new light, new hope, new courage be

instilled into their souls. Slowly, but surely will our influence work upon them. When pride, arrogance and presumption are brought down, then can *we* step in. We can then make our magnetism felt and change the natures of these poor down-hearted and depressed ones. This nation is not worse than other nations, only, in so far as, having had greater blessings bestowed upon it, the people have abused their privileges. They have been so carried away, as I said before, by their prosperous and changed conditions, that they have run riot to excess.

However, my friends, all is not yet lost. The spirit of freedom and independence is still alive; and when these calamities are over—when the people, and the country at large resume their natural position again, a better, higher, nobler, purer state of things will be inaugurated. Freedom and independence will still reign triumphant; but they will rest on a very different basis. It will be a freedom from the excesses and sins that now destroy your usefulness—independence in daring to assert, and follow out your own highest ideas of right and justice—the purer and holier development of your souls, without respect to creeds and parties; each one having that within him that shall be "a law unto himself." There will be no ambitious displays; no desire for power or station—for wealth superior to your neighbors—no sacrifice of right principles to some false code of honor—no desire to be higher or better than another.

This state of things is what we purpose to bring to pass in *all the earth.* For this we work and strive; for this the whole heavens, as well as the earth, are in commotion. All parts need the same purification, the same bitter purging from sin's defilements, and the change is slowly coming everywhere. But your land—

O Americans!—will lead the way in the van of progress. You will be the pioneers of this new *règime.* You who have been favored with the first spiritualistic teachings, will be the first to show the world the beauty of the results they bring about in man. You will be the first to show the nations an instance of a country governed without rulers—truthful, loving, and holy, without an established church, and so purified from sin as to need no physicians. This blessed and happy state of your future, will be brought about by sad, sad suffering and sorrow ; but where the disease has entered deeply, the remedies must, of necessity, be severe also.

Faint not, neither be weary—ye who have already entered on the path of progression and are bowed down, so often, by pity and compassion for your poor benighted friends. A great change will soon be evident in many of them. They will not wait for all the calamities we have foretold, before they commence to examine into our teachings, and also, into the depths of their own spirits. Daily we are pressing forward with more light ; daily we are softening the hearts of the people. The war, the famine, and the pestilence, will only assist our work ; they will only tend to make men's minds more receptive to our influence, by taking from them their hard and rebellious spirits, and our magnetism will do all the rest.

Long have ye, oh, peoples! been looking, waiting, watching, the signs of the times ; long have ye been calculating and speculating on Christ's second coming —the millennium that is to follow his second advent among you ; but did you ever take into your earnest consideration, my friends, the state of the world at this epoch. The spread of luxury, selfishness, vice—the hard-hearted treatment of the poor ; the extortions, the robberies, the murders, that are rife among you ? Did

you ever think quietly over these things, and then ask yourselves the question, whether it would be possible for a pure and holy being, like Christ, to come and live among you? Is there *one* on the earth, now, that could enter into his exalted sphere; that would really delight in communion with him? I fear not. Nay, I *know* that there are *none* yet so developed as to be able to enter his presence and dwell there. Your highest aspirations, your most exalted sentiments, are so far beneath him, that there would be no pleasure, no happiness in your intercourse with him. And yet, the whole Christian world is looking for, and anticipating his coming! Strange inconsistency! Rather purify and prepare yourselves that you may be *ready* if he does appear. Have the lamp, in your souls, trimmed and burning; and then you will be prepared to meet him with more courage and propriety.

Truth and fable are so much mixed up with all things on earth, it is hard for us to convey to you our ideas even through a faithful medium. This idea of the millennium has had its origin in a mighty truth; but errors have got mixed up with it, and we must try to disabuse you minds of them. Christ's second coming to earth is, indeed, nigh at hand. A millennium of peace and love is about to be inaugurated; but the millennium reign will be in the *hearts* of the people; not shown in outward pomp, but in interior development. There will be a sad cutting off among the nations. Thousands upon thousands will fall by the sword, the famine and the pestilence. "Men's hearts will fail them for fear; and for looking for the righteous judgments of God;" But all this is necessary—all this must happen before the earth and its inhabitants can be purified and redeemed. The sufferings of the few will lead to the salvation of the many, and stir up, in the hearts of the

survivors, an inquiring and thoughtful spirit that shall develop good fruits. Men, purified by the trials and sorrows they have experienced, can never again become the degraded, selfish individuals they have been; and bright and holy spirits will be at hand to carry on and perfect the work of reformation in them. The multitudes upon earth are great; but the powers above are far more numerous, and they will work and aid their poor earth-friends to secure the victory they will each be so anxious to attain over their own evil passions—their besetting sins. When this earnest state of feeling is induced—when each one is individualizing himself in goodness—then may the people of earth, with some show of propriety, look for the advent of Christ among them—then he will be able to come into their hearts, and elevate and enlighten them more and more—then he will be ready to assist all who desire to progress, and to pour out the abundance of joy and gladness on man and beast.

The present state of things you must now see, my friends, is far from that state of development when these effects may be looked for; but, would man ever rise to anything higher or better, if left to run his own course? I fear not. Aid he requires—aid he must have. The purgation of suffering must be first applied to bring him to a better knowledge of himself; and then we will work for, and with him. Good spirits will aid—good influences will surround him. They will purify and drive out darkness—they will bring of their heavenly magnetism in such abundance that evil must flee before it. The bad passions that have generated so much that is amiss will be subdued, regulated by their influence; and, acting in their natural and appointed course, shall no longer torment their possessors. This state of feeling—this development of men's higher,

better natures, will gradually take place all over the world.

As I said before, in this country will its first effects be visible; but other nations will soon follow in its train. *Progression, development*, have gone forth from the Almighty mind, and who shall stay their onward march? Not mortals, or spirits; though the whole united force of evil, both on earth and in the abodes of the *dark* spirits, were arrayed against them.

Sing a glad song of jubilee, O Earth! that the hour of thy redemption draws near; that the days of thy purification are well-nigh accomplished; that thou shalt again raise thy head, holy and unspotted, from evil! Hast thou not mourned and lamented, O Earth? Hast thou not wept, in the bitterness of thy spirit, for the sins and transgressions of thy peoples? Weep no more, O Earth! Rejoice! for the end of thy tribulation draweth nigh. Thy children shall cease to provoke; they shall not make wars any more. Peace, rest and joy shall be for thee, O thou suffering mother! for thy children shall respect thee; they shall no longer sin against the Author of their being; they shall respect the God-principle within them, and the mother who has nourished and sustained them during all these long years of their perversity. Thou shalt be regenerated, O Earth! Thy children shall restore to thee all of which they have so wantonly deprived thee; they shall heal all the wounds that they have inflicted; they shall magnetize thee anew with the dew of righteousness; they shall draw down to thee the heavenly magnetism; they shall make thee strong, vigorous, young again. Thy womb shall again be fruitful in blessings; thou shalt bring forth and nourish, abundantly, all and everything that can conduce to thy children's happiness. Will they not sorrow?—will they not suffer when they

know the extent of their sinning against thee—when they realize the state of weakness and degradation to which they have reduced thee? They will, indeed. But thou wilt be merciful, O mother Earth! Thou wilt return them good for evil; and when they sorrow and return to thee, thou wilt receive their offerings; thou wilt bless their fields with increase. Thy plants, thy animals, thy flowers, thy fruits—shall they not also be regenerated? shall they not also share in the blessings that are coming on the peoples? They shall, indeed. They shall lose of their ferocity, their venom, their spite; *they* shall be purified also. The healing magnetism poured upon thee shall tell on all things dependent on thee. They shall feel its influence; they shall succumb to its power. Evil passions, evil tempers shall die out in the animal kingdom, when the cause that produces them ceases to act. Noxious and deadly poisons shall become extinct. Venomous and deadly serpents shall lose their power to injure; there will be nothing in the atmosphere—nothing in themselves—to generate poisons. All things will be in harmony together—men, plants, and animals. The latter will return to their original purity, but with higher developments; the former will become God-like and spiritual in feeling, deportment, and life. Then, O Earth! wilt thou be ready to receive upon thy bosom thy best and holiest child. Then may he, in his spiritual presence, be able to come again to the people he so loves and works for. Then, when man and all his surroundings—the air, the plants, the birds, animals, fishes, and thou, O mother Earth! art thoroughly cleansed, purified, and sanctified; then will Christ and all the hosts of heaven be able to hold converse and communion with thy children. This world will then be only the gate to paradise, necessary to pass through to

develop man for his higher life; but no longer a scene of contention—a land of strife.

This true millennium on earth is now at hand. To spirits it seems very near; but even to mortals, who calculate time so differently, it is not far off. It will come upon you suddenly; for the sufferings, in store for many, will have a mighty power to awaken slumbering sinners when united with the light, the magnetism that we bring; and results will rapidly follow in their train. It may, indeed, be a thousand years before Christ himself can appear among you; for it will take long and tedious processes to bring all nature into perfect *harmony* again; and to that state *it must attain* before he can come *visibly*, with the angels, and walk and talk with men.

Neither he nor any other high spirit could remain where there is a *contrary* condition. Therefore it is that we told you, in a previous Essay, that it is to the *hearts* of the people he is *now* coming. He will first send his light, his magnetism into their spirits, and try to harmonize them. After this is accomplished, you see, there is much to be done. The whole earth has to be regenerated, purified, and sanctified. All this is necessary to bring about the intentions of Deity in the development of the human family. When this great event is thoroughly accomplished—when your people are refined, sublimated, purified—when animals and vegetables have also progressed in like proportion; then this sphere will be a fitting abode for spirits from higher spheres. Then they will be able to come to you—to talk with you in the language of the heavens—*the perfected harmony of thought.* Then death will be nothing more than a gentle sleep, during which the spirit will quietly desert its mortal covering and ap-

pear, to its friends of earth, clothed in its spirit's vestments, before it takes its departure to its new abode.

Such, my friends, is the state of happiness and progression men are destined to attain, by their great Father, God. Are you not lost in wonder and admiration when you contemplate the workings of this mighty power within, and around you—when you look back and see from what and whence this earth of yours and all other globes originated—when you look forward and contemplate the height of development and happiness the human family is destined to attain? Does it not seem as though we might be deceiving you with cunningly devised fables when we show you the blessed future in prospective, though so much darkness and misery reigns around? It does, indeed, appear almost incredible that man and nature could ever be so redeemed; but it is *not the less true.* These changes *have* to occur; these reformations *must* take place; these purgations and purifyings *must* come upon the earth.

The same law that has ruled hitherto *must* continue to act; and men and spirits *must* help it forward. Progression, development, for one and all, is the ordinance of Deity; and to it we all bow in humble and adoring gratitude.

We seem to have lost sight of our original subject; but it is not so. We said all that was necessary upon it for the present. Other and more immediate subjects seemed to press on the minds of the people, and in the confusion of the atmosphere and the contentions of men, we find a more ready entrance for thoughts pertaining, more nearly, to the present emergency.

We have nothing further to add, at this time, in regard to the inhabitants of the planet Jupiter, or any other. We have shown you the nature of *their* pro-

gression, and also the state of development your earth is destined to attain. One is not greater or less than another; all are equally happy when they have developed up to their highest standards; but, in proportion as they are endowed, at the commencement, with more or less intensified propensities—greater developments, in fact, of cerebral matter in the different parts of the brain—so do they work out the characters intended for them, and which constitute, when perfected, their highest conceivable happiness. They are located where these developments are called into play, and they have everything around them calculated to conduce to their enjoyment.

There are differences of temperaments in all spheres; as, for instance, in Jupiter some may be more developed on the love-plane than the generality; or, another on the love, wisdom, and intellectual, combined. These spirits do not, necessarily, gravitate to the sphere of Jupiter's inhabitants; they can find spheres more congenial to them among the spirits who have left *your* earth, or some other—and to them they would naturally be attracted; and so, in like manner, the coldly intellectual of *earth*, may be drawn to the abodes of Jupiter's scientific sons—all are at liberty to choose for themselves, in this respect; but fitness, adaptedness, is sure to guide the choice. The superintending power that pervades all space, influences and directs His children; but it is always for their good.

Man cannot see the workings of Deity; he is, and he must continue to be, a child in the knowledge of these things. He must have faith in what we tell him, and act up to his highest intuitions; and then, when the time of his change comes, all that has seemed dark and mysterious to him will be made clear.

We have little further to add to this Essay. There is

so much in it for your earnest thought, that we would wish you to take it into deep consideration. The prominent point we would call your attention to is, the great importance for all of you to undertake a rigid self-examination—to see if you are so living in the path of holiness and purity, that the fearful and trying times, that are coming, may have no terror for you. Are you doing all the good you can? Are you subduing and conquering your evil tempers, your pride, untruthfulness, selfishness, greediness? Are you kind and considerate to those who are in subordinate situations to you? Are you pure in spirit and in action—free from grossnesses, licentiousness, and so forth? Look into these things, my friends; search and try your spirits; for a time is coming when your most secret sins shall be revealed to all with whom you come in contact.

This pestilence, that is to try men's souls, will not act on each one alike; it will *not* be a fever attacking all indiscriminately with the same symptoms. No, my friends, according to the magnetism, the essence generated in you by your besetting sins, so will your disease be typified. That magnetism will draw to it its affinity from the atmosphere, and produce certain results. If you have many hidden perversions, each one will act independently and draw to you its poisonous affinity from the air, the earth, or wherever it may be found. Some, I fear, will be loathsome and repulsive objects—piteous to behold, for the good man; but their punishments are the just rewards of their deeds, and it is only in this way that the purification of nature and of the human race can be accomplished.

When these poisonous influences are withdrawn from the earth and the air, then nature will revive again; they being absorbed and united into the essences of these poor guilty ones, cannot again act in the same

form; they purify while they slay. It is a judgment that must overtake the guilty, but there is mercy mingled in the blow. The atmosphere and the earth will not be contaminated by the magnetism of the parties after the junction is effected; they will act, in fact, as scavengers, and purify and cleanse the world by drawing its impurities into their own bosoms. There, within their own souls, is a fountain of light that can, even in that dark hour, convert their chastisements into blessings. Even when bowed down by their sufferings there is a way of escape. If the God-principle awake within them—if they repent and forsake their evil courses, they may, still, recover. But, much I fear, my friends, that few, at the beginning, will think of taking this only true method to effect their cure. They will call upon their doctors and priests to aid them and neglect, altogether, the purification of their spirits.

We have, however, said enough upon this subject for the present. If you attentively study the signs of the times, you will soon see evidences of the truth of what we bring to you; and our warnings on the important subject have been plain and distinct. We have always preached purity, progression in holiness, and sanctification of the spirit. We did not think it necessary to tell you, at first, of the calamities that would follow if you did not listen to our teachings; for you were not then prepared to receive these things so fully. Now, if you have followed out what we counseled, you will be able, very soon, to see the importance of having done so. If you have not, be warned, my friends, and hasten to repair your error.

For the circle of spirits controling,

JOSHUA, THE SON OF NUN.

APRIL 24, 1861.

ON THE OFFICE OF THE MEDIUMS.

My friends, I intend making you a short address, if the medium will permit me, on the nature of her own office as a medium, and the necessary laws to be observed, to ensure true and faithful transcripts of the spirits' minds to pass through her organization intact. This is a very important matter; and I think I cannot do better, this morning, than to employ her to convey some light on this point to you.

It may not appear, at the first glance, so necessary a topic to dilate upon as some others that have gone before; but as it is the intention of the circle of spirits controlling, to continue to send down their valuable instructions to the human family, through her, on every available opportunity, and as they desire to give them as pure, and with as little trouble to the medium as possible, I am deputed, by them, to make known their wishes.

And, first, let me say, that what are here mentioned as desirable, nay, absolutely requisite conditions for *her*, are of equal importance to *others* acting in the same form of mediumship. First, then, her mind must be kept in a state of quiescence and repose during the period unoccupied by the spirits. She must never read, meditate, or comment on what has been given during the sitting, when it is over; never listen, even, to any remark referring to her immediate theme, till the subject is completed, and has been carefully reviewed, by her.

If possible, it would be better for each Essay to be laid aside till the whole series are completed, when she would be put into proper condition to make any alterations, or amendments. The tax upon a truthful, questioning medium's mind and vitality would be almost entirely obviated if these instructions, and some others we shall mention, were carefully observed.

When writing one Essay, another should not be referred to. There is no fear of the spirits who control giving error if the instrument's mind is calm and reliant. We magnetize all former subjects into dimness, for the time being, that the brain may be calm and open to our impressions. We would say, further, that all contentions, disputes, and inharmonious feelings, should not be permitted to manifest themselves in her presence, as the quieter and more composed, the freer from anxieties and cares, we enable her to feel, when writing, the more painfully susceptible does she become to these inharmonies. They jar on the very principle of life itself, and they must not appear. It is not that we would debar a medium from lively and amusing conversation, from genial society and recreation; by no means; these are all beneficial and help, rather than retard, the spirits coming; but the tastes and inclinations, the languid and exhausted feelings of the mediums must always be allowed to guide them in their choice of amusement, and they should be left free agents to follow the dictates of their own fancies for the time being.

No one, who is not a medium, has any idea of their susceptibility to impressions. A slighting remark on something that has been written through a sensitive medium, may depress her for weeks, and entirely prevent our approach. The more genial and happy, the more confiding and trusting in the spirits, a good, true medium is, the more freely and truly can we bring our

ideas through her; and the tax upon the medium will be comparatively nothing.

Now, my friends, these seem to be very simple rules for you to follow out, and we would urge the necessity of your doing so very strenuously. You know not what you lose when they are neglected. The teachings of the spirits, hitherto, have been didactic, labored, prosy, in many instances. Now, you cannot suppose that this is the fault of the spirits. You must know that they, in their highly developed state, could give you ideas—thoughts—that would make your hearts burn within you: And why do they not do so? Why is it that spirits, whose names carried weight with them, even while on earth, give communications, now, that are inferior, or no whit better than what they might have said before they left the form, and progressed to a far higher state of intelligence? The reason is obvious. Their mediums are not in a condition to pass their ideas through. Jars and disturbances destroy the harmonious magnetism that is ready to be poured in. They get things piecemeal; they try to unite them together; they join and disjoin; and by so doing make what was, originally, valuable, sometimes obscure, sometimes nonsensical, and, sometimes *utterly untrue*.

Now to obviate these difficulties, mediums must be harmonized. It is not only essential that they should be pure, truthful, aspiring after high and holy teachings; they must be harmonious also; and to make them so, their surroundings must be carefully attended to.

The advice of our friend Washington, who commenced this paper, must be carefully followed. No cavil, no question, no inharmony must be raised in the medium's mind. Even if the subject may seem open to discussion, it must not be indulged in before her. When the writing for the day is over, she must dismiss it from

her thoughts, and recuperate her vital powers in any way she feels drawn. The spirits who constantly guard and tend every faithful medium, will influence and suggest what is best fitted to do so. No one else can do it so well ; as no one can see into her spiritual and physical condition as they can. If this advice were faithfully adhered to ; if the medium, while employed in writing for the spirits, were an entirely free agent to go and come, to do, or not to do—just as inclined ; and in addition to this, if she were careful not to overtax her powers by writing too long—sitting up too late, or neglecting to take moderate exercise—if, I say, these rules were observed, no man has yet a conception of the beautiful and elevating communications we could bring through her—the sublimest strains of poetry—the most harmonious prose.

The only reason why we have not yet done it is, the state of the conditions. There is no deficiency in the medium ; there is no lack of power in us. We are only biding our time. If the rules here laid down were carefully followed out, there would be no necessity for us to stop writing—no necessity for us to magnetize so long before we commence. This magnetism is, most of it, to harmonize and allay any irritations in the feelings which have disturbed the conditions since the last sitting. If all were quiet and calm, we could enter at once and commence our communication. This would save the medium much time and much fatigue. But we will now say good-day ; she is not very well this morning, and we want her to renovate her health before to-morrow, as we intend to commence another subject, through her, which will conclude this series.

For the circle controlling,

WASHINGTON.

APRIL 25, 1861.

MAN AND HIS RELATIONS.

My friends, we are commencing another Essay, and on an entirely new theme, this morning; for we intend to show you not only the relationship that exists between man and the world of spirits, but also, the duties and responsibilities that are connected with his peculiar position in regard to the spirit-world. Before we enter upon our subject, however, we wish to remind you of some things that we have already explained to you, in regard to man and his *other* relations. We wish to recall to you the fact, that he is so closely connected, by indissoluble laws, with the air, the earth, the plants, the animals, that they may, in truth, be considered as a part of his very being—they are so dependent on him that everything in nature is *injured*, or *benefited* by his actions. Everything is subservient to his magnetism, and it is time, now, that he should not only understand this, but it is also time that he should realize the responsibilities of his position and act in accordance with his increased knowledge.

We have, by slow and gradual degrees, brought your minds to that plane of thought, in these Essays, that you can, now, if you have carefully followed up our ideas and teachings, realize, for yourselves, a great deal of what we are going to elucidate. You know, from the last one we wrote, how much man has injured and degraded the natural world, and the purifying processes that will be necessary for him to go through, to render

full justice to it again. But you do not, you cannot know the infinite extent of this law of relationship; you cannot form an idea of the multifarious ramifications into which it extends. The whole area of space around your earth is peopled by man's relations; they are governed, controlled, directed by him; and, if he wills it, he can make them happy or miserable. Hitherto man has, without intending it, conduced largely to their unhappiness; he has never understood the great law that governs in these things; and while he has mourned and lamented for his deceased relatives, he has not been aware that he could have shown his attachment to them in a far more efficacious manner; that he could, by purifying and sanctifying his own spirit, have created an atmosphere of magnetism around him *to which* they would have been attracted, and *through which* they could have ascended to higher spheres. But we have plunged too suddenly into our subject before apprising you, in exact terms, of what we mean more particularly to enlighten you in this Essay which is, first: "The connection that exists between men and the spirits of the departed, who are enabled to pass at once into higher spheres;" and, secondly: "The nature of the expiatory offering that man can, and must, and will make to enable the poor undeveloped ones to obtain a knowledge of their true condition, and to give them the wish, and the power to rise."

My friends, you have already heard so much of different laws, governing in all God's creations, that it will not surprise you to be told that there is a law rules in these things also. It would not be in accordance with the justice, love, and wisdom of the Deity, to purge the earth at this time from all sin—to sanctify and redeem its inhabitants, and at the same time allow

the poor sufferers, in the spheres around it, to continue in their unprogressed and miserable state. No, my friends, Deity works not in this manner. His laws are for all; and "if one member suffers, all the members suffer;" and to reverse the old saying, if one part of man's relations are to be restored, by man, to their original purity, so must all his connections, not only the earth, and its dependencies, but his spirit-relatives also.

We have shown you in our last Essay, how the earth is to be redeemed by man, and we have shown you in former ones, how much he, by his sin and ignorance, contributes to increase, rather than ameliorate the passions, tempers, and horrible propensities of the low spirits. We have also shown you how they are attracted to your earth—how they can encourage and intensify your bad passions, your evil feelings. We have told you, that if you resisted your tempers, your passions, or your desires, that attract these spirits to you, you would not only benefit yourselves, but you would, probably, elevate the spirits instead of plunging them into deeper darkness; and we shall now go on, still further, and show you how this law is destined to work in the redemption of these poor creatures.

The magnetism which has been so long generating around and on the earth, from the misdirected passions and pursuits of men, has formed an atmosphere dense and dark, in which these poor spirits live. They are dense, likewise, in proportion to their guilt, and they cannot, in consequence, escape from it. The earth is a great magnet, attracting them to her, and being in such close proximity, they are, absolutely, growing darker instead of lighter—worse instead of better, from the continued additions of poisonous emanations from the people of earth!

Now, thus, my friends, does this law act. The people of earth—careless, inconsequent—never thinking of, or looking forward to, a future, go on in their sins; and these spirits are continually coming nearer to them and making them worse. Say not, "it is the spirits who are to blame;" do you not see it is man, himself, who creates the conditions that keep the spirits close around and draw them to him?

True it is, that these spirits, while in the form, did the same things. True it is, they suffer justly; but it is time, my friends, that you should see how this state of conditions acts and reacts on all—how effects are evolved out of causes. It is time, too, that love and wisdom should be combined with justice in the workings of this law. It is time for man to know himself—his vast responsibilities—his power for good or evil. It is time he should learn his intimate relation to the spirit-world, and that all God's creatures must progress—develop together.

What justice would that be, that would leave the poor spirits wailing in darkness, while man, his co-worker in wickedness, is attaining to the highest happiness on earth? No, my friends, this would not be in accordance with divine love and wisdom.

Man has a great work to do. He has not only to develop, sanctify, and purify himself, but he has also to redeem the earth, with all its occupants, and his spirit-relatives also. He has to regenerate, to purify his own spirit, his own soul; and by so doing, he will gradually change all the conditions of this earth-sphere. As his spirit grows lighter and brighter, so will his magnetism tell on nature, plants, and animals; and finally, it will be enabled to penetrate the dark atmosphere that surrounds your earth, in which these spirits dwell, and bring elevating and purifying influences to them.

The spirits, when they feel its power, will be supported by it and buoyed up into a region of space where high spirits can meet them and carry them forward. When once they can leave the earth-sphere, its pleasures and allurements will have no further power over them, they will be freed from the attraction of its magnetism and lose all desire for the sins and follies they have indulged in. The magnetism of the earth, or of one of earth's inhabitants, has a powerful influence over them now; they are unable to resist their attraction. Therefore, you see, my friends, how much good, rather than evil, you might all, individually, do, even at this time, if you strove to assist these poor spirits when they come to you; and still more, by reforming yourselves, you would aid in reforming them also.

This purifying of the spirit, in man, has to be effected in various ways. Some will, by timely repentance and self-examination, bring about this desirable result. Others will require the severe teachings of adversity; but most potent of all to save and to bless, will be the spirit-power, from on high, that is now bearing down in all its force upon the earth; it will penetrate everywhere; it will enter into the people, the plants, the animals; yea, into the earth itself. It will baptize all, anew, with the dew of heavenly magnetism; it will gradually drive before it all darkness, all sin. It will soften and subdue the hearts of the people, and imperceptibly change their thoughts, their feelings, their aspirations, their desires.

When the first great purgation from sin is accomplished—when man, by his sufferings, has purified the air and the earth of the noxious and deadly poisons generated by his evil passions; then will spiritual power be manifested in a more decidedly perceptible manner—then will man be developed, gradually, to feel

the spirits' influence—to realize their presence, and be swayed by their control. The magnetism, from on high, will over-shadow him, and he will not be inclined to retrograde. Every good and holy feeling will be encouraged; and, should the sprout of any unholy passion develop itself, as it may do in the first generation, it will be controlled and subdued by a higher power—the power of the spirit reigning in the hearts of the people.

Even with all the help that spirits can bring, it will take long for the world to be regenerated by man. The perversions that he has caused, by so many centuries of evil, must be slowly and gradually restored to their original state; but the change in himself will be more sudden, more apparent. "The day of the Lord will come as a thief in the night;" that is to say, that the change from the present unprogressed and undeveloped state of men's hearts shall, when they look back upon these times, appear as sudden and as unexpected as the approach of a thief in the night watches.

But this is only the first step in progression—certainly the most important one, and without which all the rest would fail. There is, however, a long process of development to be gone through after this. Man cannot, at once, rectify all the evils he has caused in himself—in his constitution, and in his misdirected faculties; but the desire once awakened—the soul once aroused to a sense of its true condition—all these other improvements will follow in regular order. His body, his mind, and his spirit must all be harmonized. He must become the perfect being in all his parts that God designed him to be—healthy, intelligent, beautiful; with a spiritual as well as mortal beauty; with no sins to cause disease, no sorrows to produce suffering—in perfect harmony with himself, with nature, and with

the Supreme Power above him. Of course, to attain to this exalted condition, time must be necessary ; but, while man is gradually ascending, all nature will be progressing in proportion, and the spheres of the dark spirits around will be also growing less dense.

All will develop and improve together, as all have suffered and sinned together. The white and the black, the Malay and the Chinese, the Hottentot and the Hindoo, will all travel on this upward path, though on different planes of development from yours. The good and the pure, the holy and the true magnetism we are now magnetizing the earth with, as well as its inhabitants, will penetrate everywhere; and, according to their capacity for receiving happiness, shall each one be made happy. We do not wish you to understand, by this, that we intend to allow the present spiritual darkness of the African and other savage peoples to continue. By no means. The spiritual part of all must be reached ; but we wish you to see that all are to be happy ; notwithstanding, those of the less elevated, or developed faculties and forms will, necessarily, (though perfectly contented) be on a lower plane of development. This difference will always exist ; for as they develop into higher knowledge, you will be doing so, also ; they are a later creation, a different organization, as they spring from another development of the human family.

My friends, the world has, at this time, arrived at that stage of progressive developments when the freest among the civilized nations is to be made the recipient of the first *spiritual* development—the first of a *chain* of spiritual developments, that shall astonish, terrify, and revolutionize the world.

Man has long known, long felt, that there was a change, in the future, impending over him. He has had dim traditions of happier and purer times in the past;

before wars, strife, bloodshed, and inharmony ruled upon the earth. The ancients have typified this period of perfect peace and love, as the golden age of man. And in process of time, when things were not quite so harmonious as they had been, (after a long lapse of years) the next epoch was referred to under the type of an age of silver. These highest classes of metals expressing their conception of the first state, as most pure; the second less so, and so on, till the lower classes of minerals were the emblems of the condition the people had degenerated to.

Now, my friends, there was as much truth as poetry in these designations. At the time pictured as an age of gold, men, plants, and animals were harmonious together. The earth was in the rich luxuriance of her youth, and brought forth, abundantly, all that was necessary for the support of her children. Man, himself, was in a simple pastoral state, happy and contented with his lot; he had not yet developed his intellectual, or his moral faculties; he was a simple, innocent, and unoffending creature; looking for no higher, no more exciting pursuits than those necessary to sustain life. He ate of the abundant fruits provided for him by his mother earth, and he was contented. The animals were only so many sources of enjoyment to him; he never thought of injuring, much less of slaying them; and they knew no fear of him.

But it was not the purpose of Deity, in creating man, that he should remain, for ever, so closely approximating to the animals; there was that, implanted in him, at his conception, that must bring forth better fruits than these. There was a higher light, a further knowledge for man to arrive at. He was an offshoot of Deity, and to Deity he must rise, through gradual progression. This progression, through so much sin and

suffering, through so much darkness and so many errors, may seem to you an unnecessary process. You may, in your short-sighted views of things, say that Deity, if He can do every thing, might just as easily have made men perfect at first, as to allow them to sin and suffer, to struggle and strive so many ages, till, in their short-sighted efforts at benefiting themselves, they have nearly destroyed the fair face of nature, and cruelly changed the innocent animal kingdom. These are the ideas of your plane ; but " God sees not as man seeth :" He would have all happy, but with a far higher capacity for happiness—a far higher appreciation of it than they could ever have imagined, much more realized, unless they had, through long ages of mistaken and misdirected efforts—through slow developments of the faculties—slow realizations of their innate powers—have been brought to know something more than the beasts that perish.

In proportion as man has suffered and sinned, so has he acquired a capacity for appreciating an opposite condition. All have not to suffer, all have not to sin ; and they, who shall escape these curses, will rise to a far higher state of enjoyment than it could have been possible for them to have attained if there had been no previous development of the human faculties, or passions.

But we intended to show you how gradually knowledge, and with it, what you call sin, developed on the earth. The age of gold, which lasted, in each region where man was originated, for a considerable time, was followed by one, almost, but yet not quite so perfectly harmonious. The people were beginning, now, to perceive that they had something within them by which they could control the animal kingdom, and make them subserve their purposes ; they wanted the wool of the

sheep to keep them warm, they said; so they commenced collecting large quantities of these animals together, and appropriating them to their own use, individually —they also thought that the milk of the cow, the goat, &c., would be pleasant to their own palates; so, in like manner, they banded themselves together to keep these animals under their control. This taste of animal, even in so simple a form as milk, soon brought out others; they became anxious and greedy to obtain large supplies of these creatures, and they sometimes found themselves disputing about their possessions.

The animals, you may be sure, did not like the restraint to which they were subjected, and thus a fear of man was induced in them.

Little by little, the age of silver degenerated into an age of brass, or, in other words, inharmonies had been developed; men had begun to feel their superiority more fully over the animal kingdom; and, also, that they had passions, desires, tempers of which they had formerly been unaware. The age of brass gradually inaugurated a new era—a new stage of the earth's progression—a falling-off in the kindly and simple feelings of its first inhabitants, but considerable advance in the development of the faculties of the man's mind, and the undisciplined passions of his nature; he began now to hunt and slay his victims; he found gratification to his appetites in eating the flesh of the slain beasts; he was no longer satisfied with pure water, or even the milk of his kine; he must have blood—the blood of his victims, and he soon became ferocious and cruel in proportion.

This age was rapidly followed by the age of iron; when man found, that to enjoy the fruits of the earth, he must toil for them. He had gradually become cruel, blood-thirsty, and revolting in his character—he had

developed through the different ages of gold, silver, and brass; from the simplicity and innocence of a child, to the full-grown strength of manhood; but he had brought vices and diseases in his train. His unchecked passions—his unbridled appetites had told on himself—on the earth, and on the animal and vegetable kingdoms. The bad passions had produced their bad effects; the earth could no longer yield spontaneously; the plants imbibed his deleterious exhalations, and many became poisonous. The animals and reptiles became proportionately ferocious, poisonous, and servile as their various magnetisms caused them to affinitize with what exhaled from their brother and destroyer—*man*.

Thus, my friends, was progression in the appetites, passions, and some of the lower intellectual faculties worked out. When the age of iron was firmly established on the earth—when it was found that, if a man would live, he must work—when the animals, rendered ferocious by their contact with man, found, that in place of the abundance they had always enjoyed, barrenness was spread over the land; *they*, maddened by their fiery passions, their unsatiated appetites, fell upon and devoured their weak and unresisting companions; fear and dismay filled the hearts of the timid; brutal ferocity governed the actions of the more impetuous and daring creatures.

Such was the first commencement of man's development. He had much to learn—much to pass through. He suffered, and he caused others to suffer; he has brought out, in excess, all the evil and all the good in his nature, and in every other thing with which he has had to do. He has worked everything round and round, in his ascending course, and good he has converted into evil by his excesses. Now he must restore

all, with added powers and new beauties to their original harmony. As he has been the means of producing (to forward his necessary development) so much injury to everything with which he has come into contact in his upward rise, so, now, must he return them fourfold for what he has taken from them. The mutations and changes that the earth and its innocent inhabitants have undergone to forward man's development, have subserved their purpose; not one has been in vain; all had an end to accomplish, in the Almighty mind, and without His sanction and approval, they would not have been permitted. Man himself will enter on a higher life, with renovated purity; he will return to the simplicity and kindness of feeling which he originally possessed; but he will have added to that an increase of development in all spiritual and intellectual knowledge. By the time he has purified himself from all the grossnesses, the angularities of his present state—by the time he has learned the full value of every faculty he possesses—of each passsion, each temper, each feeling that has been such a curse to himself and to everything around him—by the time, I say, that he has learned that, in their rightful proportion, their proper and harmonious development, they are all good; and that to do good to man, and animal, and nature, were they all designed—by the time he has found this out for himself by actual experience—he will easily recognize the wisdom and love of the Deity who developed him into being, and provided for him such a glorious future.

This is the state of harmonious development it is now the purpose of Deity to carry out. Man has filled up the measure of his sinning against his own high nature; he has worked out all the evil and all the good within him, to their full extent. Now, it is time for the Masterhand to step in and regulate, and bring order out of the

chaos His creature has induced. These passions, these developments of intellectual and moral growth, these loves and hates of the human being, required to be called into existence in order to assist man to rise to that point of intellectual and moral progress when he should be able to appreciate more justly his own exalted nature—when the soul, the spiritual part of his being, being called into action, by the influx of the light and knowledge we bring, shall raise his thoughts and aspirations to a far higher point than they have ever yet attained, or than they ever could have attained without this previous education of suffering. When this principle within him is fully aroused, he will see for himself, very plainly, what inharmonies still obtain in his other developments; he will gradually learn to control this passion—to check that temper. The unerring guide within will soon point out the discrepancies in his character. Not that *one feeling* or *passion* must be annihilated, but that each one must occupy its fair proportion in the harmonious whole.

There is not one faculty, one passion, one sentiment, that is improper or unnecessary; nay, to make a perfectly developed man, they are all requisite. The difficulty and the cause of so much suffering now is, the abuse of these gifts—so good, so requisite, in their proper limits. This is the origin of all the crimes and guilt among you. This is the cause of all the evils that have ever obtained in the world; and, as man is so positive, so conceited, so filled with knowledge, that he thinks he knows more than God—as he has refused, in all ages, to listen to any inspired teachers, who, having had their spiritual eyes opened, could and did, in many instances, show him how to use his knowledge aright, by cultivating his spiritual, higher nature—so now must he be brought to do so by the more painful process of

suffering. His body must be made to bear, not only the load of guilt he has gradually entailed upon it, but also the sufferings he has inflicted on the world at large, through his long course of progressive development.

This is the only method that now remains to touch men's minds effectually; it is useless to preach or to teach; it is useless to exhort or to pray. Men's hearts are hardened; they are puffed up with pride, vanity, ambition, etc. All the passions that, in their ungoverned excess, tend most to raise and exalt men in their own good opinion of themselves, are now in the ascendent. They have attained to such a pitch of greatness, such a height of power, that they have almost forgotten that there is a God above them—an overruling Power that holds them all "in the hollow of His hand." This pride and vain-glory must be abased; this haughty and overbearing spirit must be laid low. Men must be brought to the dust by suffering; they must be made to feel their own true insignificancy—their utterly powerless position, when "the Lord wills it."

As we have told you before, the calamities that are so fast overtaking you, are the results of certain fixed and unchangeable laws of God; but those laws are brought into exercise and action by man's conduct; and, though he may have been the, partly, unconscious cause of producing the calamities from which he shall suffer, still, the sufferings, the penalties are just as severe, and just as unavoidable.

This war, the first violent ebullition of the nation's ungoverned feelings, is only the prelude to further disasters. One thing will follow another in rapid succession. War, famine, pestilence—all are, and will be needed to make men bow down humbly in the dust and acknowledge the justice of their chastisement. When events reach this point—when men are, really and truly,

penitent—when they have learned, from the bitterest of all teachers, *experience*, that they are, indeed, but as children in the *power* of the spirit, then, will there be an opening for light to penetrate—then will commence, in earnest, a period of reformation, regeneration and sanctification among them. Then will the change that is, finally, to redeem the world and its surroundings, be inaugurated among men. Not with pomp and parade, not with acclamations and rejoicings ; but with the secret and earnest prayers—the uplifted aspirations of the whole body of the people of *this country* (in the first place) for light and wisdom from on high. When instead of pompous and proud assumption of station and rights, the people have, by purification and sanctification of the spirit, escaped the pestilence that has so long ravaged and laid waste among them—when they have been earnest in seeking for *heavenly* wisdom, then they shall have their hearts opened, and their feelings being softened by the calamities through which they have passed, they will be ready and anxious to prove the changed conditions of their spirits by their kindness and good-will to men.

This change, in the character and feelings of men, will soon lead to glorious results. The earth, the air, and the water, having all been purified, to a great extent, by the pestilence that has decimated so many, will be in a fit condition to receive the change of magnetisms that will be generated in the people by their changed feelings, and all three elements will return, in abundance, to man the good they receive from him. He will feel the invigoration of the atmosphere in the first place, as that is the most subtile element, and will, in consequence, the more readily benefit by the influence of these changes in man. When strengthened and animated by its health-promoting breezes he will,

gradually, cease to require the stimulating foods and drinks he has hitherto indulged in. Water, magnetized into purity, and more refreshing than any other beverage, when it is pure, will be his only drink: and with water, what is so natural—so harmonious as the fruits which will, in short process of time, after the earth's regeneration, be restored to him in more than their original luxuriance and fragrant beauty.

Thus, you see, my friends, man has now to tread the backward path in many things in which he thought himself very much progressed; but to develop the spiritual, to bring the moral and the physical into harmony with it, he must, indeed, purify himself and become simple and undefiled, freed from all that can excite, or elevate one passion, one feeling, or one appetite beyond its legitimate and harmonious bounds. Now this state of development into a simplicity and purity of taste, in regard to the appetites will, as I said, commence to work as soon as the pestilence has cleansed the earth, the air, and the water of much of their bad miasmas. It will not be a sudden change exactly, and yet it will be very speedy in its operations, because, men who have not suffered by the pestilence will benefit, immediately, by the atmospheric changes; and their own spiritualized conditions will enable them to give up, without pain, their former tastes and appetites. At present the earth is in that diseased state when we do not recommend it to any one to return, altogether, to such primitive simplicity of living; they would probably be unable to withstand the pressure of the bad magnetism around them, and would sink under it.

When man has arrived at that state of development we have been last speaking of; when his *soul* is harmonized, and his body subdued and spiritualized, a change will soon be observable in the animal kingdom.

The beautiful and timid creatures who have so long fled from his sight, and hidden away in the deepest recesses of the forests or the wilds, shall come forth from their hiding-places—their coverts in the rocks; they shall feel the influence of the genial magnetism man carries with him; they shall feel the changes in the atmosphere, the water, the plants, all will convey a different impression to them. When the fiery passions of men have subsided, their emanations will be harmonious, kind, peaceful. This will soon tell on the lower orders of creation. Those who are nearest to man will first perceive and benefit by the changed conditions; and they will work for him, or playfully frolic around him, unchecked by the fear of harshness. As the world develops in fertility again, there will be no necessity for beasts of burden; labor will be simplified by science, and no toil will be required.

You may think, perhaps, that this purifying of the earth will be confined to the spots where the disease most rages; but this is not so, the purification will be universal; it will have a beginning in one, or more localities, but it will gradually extend over all parts. Magnetism is a very subtile element; man cannot, now, conceive of its power, though we have said so much on the subject in our various Essays. The bad magnetism of men has infected every part of the world, and the regions of space around, to an inconceivable extent. If it could penetrate so far in its denser, and more undeveloped condition, can it not carry its effects as far, or even farther, in its more rarified and purified state? It can, and it will. Countries, thousands of miles removed from your border, shall be benefited by the change in your conditions. The elements there shall, even in the wild and untrodden lands of the far West, produce a beneficial change in the vegetable and animal

kingdoms. And when men have multiplied and grown so numerous as to populate those regions, they will find a luxuriant and beautiful *fauna* and *flora* prepared to give them welcome.

In process of time, the larger and more unwieldy animals, having performed their allotted duties in the nourishment and support of man during his trial state, will gradually die out. Different, and more refined herbage will spring up to supply the needs of the future races of animals, who will, by the continual and improving refinements of the magnetism given forth by man and the elements, be developed from their coarser ancestors. They will not change their forms, so much as they will purify and sublimate them. The noble lion, and the beauteous tiger may, still, be seen wandering over the lands of the East, and, indeed, in other countries also ; for climates as well as natures will be modified, but they will gradually lose the desire to injure—the thirst for blood. They shall add, by their beauty and playful agility, to the amusements and recreations of the other animals, and no man shall fear them. They shall return to the simple fare first provided for them by nature and conduce, as they were created to do, to the pleasure and happiness of the human family.

All these changes, all these blessings will be brought about, on your sphere, by man's purification, man's redemption from his passions. When he has learned to know himself—to realize the great power of God that dwelleth in him ; how will he lament for the time misspent, the faculties misapplied ; how will he sorrow for those friends and relatives, even more sinful, more degraded than himself, who were cut off in their wickedness, that he, and such as he, might live ! This sorrow, my friends, will work out "a repentance not to be

repented of," a repentance that will bring forth good fruits, not only for his own spiritual development, but also for the friends he mourns and laments for. All is not lost to *them* when they leave this sphere. There is a hope beyond the grave; and the more man elevates and purifies himself, the sooner can he relieve *them* from their state of suffering. Each one can do much for his own friends, individually, now. How much more then will they be enabled to accomplish when they are so much more developed in holiness? Men must work for the inhabitants of the spiritual kingdom—they must help *them;* and we will now show them the way.

They who have read our works attentively—who have studied, carefully, the bearings of all we have endeavored to teach them, through this medium, will perceive that, in all we have said—in all we have urged upon them, as their imperative duty, we have never left them to stand alone and unassisted in their trying and arduous work. We have always said that we could and would aid them in their humblest efforts—that their faintest aspirations would be heard—their most secret thoughts responded to. Now, my friends, the spirits who promised these things knew what they were saying—they knew that they had the power to do this, and much more, for the human family. They are ready, anxious, waiting to act for and with you. The love they feel, in such intensity, for you is the aroused working of the God-principle within them; and they want to produce a similar state of love and harmony on your earth. Therefore, rely on the promises of the spirits; they can, indeed, do much for you. You do not know how untiringly they are, at this time, magnetizing the few to whom they can penetrate, and the earth itself, also, where they can find any opening to come in. Now, these spirits, who are so laboring and striving for you

all, have often much to discourage them, could spirits be discouraged by anything on your sphere. Men's hearts are so hard—so impenetrable, and, though so very ignorant of all spiritual truths, so filled up with conceit of their lamentable ignorance (which they call knowledge), that they are unable to receive the true teachings spirits bring; and thus, by their perversity, they shut off the spirits from bringing their heavenly magnetism to their souls.

But, my friends, listen to our warnings—take these teachings home to your hearts—develop your spiritual natures; and when you make an attempt to do this—when you strive with pain and effort, often useless, to cut off a besetting sin—a favorite passion; then, when "the flesh warreth against the spirit," call upon these spirit-friends to aid you. Seek help from on high, and it will be given to you, abundantly, if you seek it in humility and with a fervent desire to obtain what you seek. Spirits can help you in all things; they can magnetize you and make you harmonious; they can magnetize your surroundings and make them more agreeable to you. They can help you to develop, in yourselves, all the virtues you feel you are deficient in; and they can, also, help you to subdue your overpowering passions. But you must invite their approach—you must solicit their aid—you must send out good desires, good aspirations, if you desire to draw these good spirits to you. At present, in the unredeemed and dark state of the earth and its surroundings, it is almost an impossibility for them to bring their light to you without this aid from yourselves. After a time, when the atmosphere shall be cleansed, and some of the dense darkness cleared away, then they will penetrate more easily—then they will bring a flood of light and knowledge to the earth and enter into the hearts of all

people. Then will they help you in the great work of redeeming the spirits in darkness—they will show *you* the path of progression in holiness that *you* must tread, in order to reach that point of development when you can relieve these darkened souls, and produce in them a desire to progress out of their present most painful conditions.

We have told you before, that by your continually increasing sins on earth, you are making it more and more difficult for them to escape from their dark prison houses—we have told you that this earth is a great magnet that draws them to it; and that you, by your impurities, are continually adding to the denseness of the atmosphere around, in which these dark spirits dwell. It is true their prison-house has no limits. It is true their own affinity for evil is the only chain that binds them. But, if the chain were of adamant, it could not be stronger—if the prison-house were of stone, and its bolts of iron, it could not hold them more firmly in its grasp, than does the bad magnetism of your earth, united with theirs, attach them to it. Now, my friends, these poor relations of yours, so long, many of them, suffering all the torments of the damned—these poor spirits who are so completely under the sway of their unregulated passions—their unsated desires—their love of everything revolting and bad—these poor spirits have to be relieved, redeemed, by your aid. You, who will soon be the recipients of so many blessings, must show your gratitude—your thankfulness—your love, by working for these poor spirits in prison. The earth will soon lose her attraction for them, when she has cast off the slough that now deforms her. They will no longer be obliged to remain near her surface; nay, they will not be able to do it unless attracted by the sympathies of her inhabitants.

They will be loosened from their prison ; they will not be able to return and trouble men any more, because men will do no evil to attract them. Where, then, shall these myriads of unprogressed ones go to ? What shall become of them ? Are they to be left to wander in space, unhappy, miserable, degraded ; while their more fortunate, and, perhaps, at one time equally guilty relatives of earth are redeemed and happy ? No ; my friends, you would not, I am sure, wish this ; you could not, indeed, be perfectly happy, yourselves, if it were so.

You will find, my friends, with increase of purity and spiritual development, increase of wisdom will be the portion of every one ; and these teachings of ours, that now read so strange and inconceivable to you, will be the intuitive feelings of men's souls ; we shall be able to impress you with the *realities* of the unseen world of spirits ; and we shall then aid you to develop, and assist your poor spirit-friends, by showing you their conditions and what they require from you. Many of the spirits who are now in comparative darkness will be enabled to rise as soon as the attraction that binds them to earth is withdrawn, (that is, when the earth is purified of her bad magnetism which creates this dense atmosphere, and attraction for the undeveloped around her,) and we can, ourselves, then meet and assist such spirits.

But for those who are sunk into the lowest depths, there is no physician so effectual, so proper, so necessary as man before he leaves the form. These poor creatures have much to learn—much to understand—much to subdue—to conquer—to repent of ; and they must come, time and again, to mortals to learn these things. They must be encouraged by kindness, sympathy and love. There must be no shrinking from the

duty, however painful, and it will be often very painful—very repugnant to men in their more progressed conditions to hear these poor spirits gloating over their debasing pleasures—their sensual, or cruel enjoyments ; but this must be borne with kindness and consideration. It will be a salutary and useful lesson to mankind ; it will show them (in all their naked deformity) the hideousness of the passions they formerly indulged in, and from which they have been so mercifully delivered. In that day, how will they wonder that they could ever have been led away by such disgusting propensities ! How will they loathe their own former life, and strive and struggle with these poor spirits, to show *them* a higher and better state !

The development of the dark spirits will not be a very easy task ; they are so sunk in depravity, so bound by their vices, that it will be difficult to excite in them a desire for any thing better. But faint not, neither be discouraged, we will aid you ; we will impress you what to say and we will give you strength and courage to support the weight of bad magnetism they bring, and the dark feelings they engender in you. To redeem his poor spirit-relations is the necessary expiation man must make, for his own former trangressions.

When he has himself tasted fully, and realized to his entire satisfaction, the superior happiness and bliss of his present state over his former ; then he must commence this great work ; then he must do his part in harmonizing, purifying, and sanctifying those who, in the natural order of events, were passed from this sphere before this great deliverance was accomplished.

This redemption of the myriads of dark spirits will be a work of time. Men will have to suffer and strive with them; they are, many of them, powerful antagonists to contend against ; they have strength, knowledge,

cunning; and they will work all kinds of devices to mislead and entangle you again in guilt. They will be drawn to you by a law which they cannot resist, but which they will use every effort to overcome; and when they find that, in spite of their resistance, they are compelled to enter your sphere and listen to your teachings, be cautious and wary of them, for many would do you a mischief if they could get the chance. Be firm in the power of the Spirit; be prayerful and trusting, and then they cannot harm you; and by degrees your magnetism, as well as your teachings, will penetrate their darkened souls. Oh! what joy will you feel when one spirit thanks you for his deliverance from bondage—what a heavenly bliss! You cannot, now, enter into this subject with me fully; but the time is not far distant, my friends, when you shall, some of you, experience the great delight of doing good, in this, its most extended sense.

Men, when redeemed from the slavery of their own lusts and passions—when purified from all inclination to err—will be well fitted for this blessed and God-designed work. They will find their own souls still more exalted and purified as they labor on, untiringly, for their poor spirit-brothers. And these poor creatures, how will they thank and bless their deliverers! —what bright and joyous spirits will these poor dark ones make, when freed from the chains that have so long held them down—many of them for ages upon ages! The greatest sinners have often the greatest capacity for good, within them, if they had been rightly directed. The leaders in evil might have been the leaders of a most righteous cause, had their minds and their morals been properly trained. Therefore, my friends, pride not yourselves if you, being more fortunately situated than they, have escaped their tempta-

tions, their errors. Look with an eye of pity and compassionate tenderness on those who have been led into vices which you have escaped, not through any superabundant merits of your own, probably, but by the more favorable condition of your surroundings.

We have now well nigh said all that we intend to do, on this subject for the present. When the time comes for men to commence this great work, in earnest, then we will step in and show them the way. We will guide, aid and assist their efforts, and give them the courage, they will so much need, to withstand the temptation to sin, the inclination to fall back into their former errors these poor unregenerated ones will try to excite. They will be drawn to you, as I said, by a law they cannot resist, though they will, many of them struggle hard against it. This law of attraction will be the feeling, the magnetism, engendered in your souls by the awakening influences of the Spirit, that shall make you all earnestly desire to accomplish this great work—that shall open your eyes to see clearly the debt *you* owe to God for what *you* have received from Him ; and the necessity there is for you to pour out the overflowing love that is aroused in you, by doing, to those below you in happiness, good in return for all the great good you have been made the recipients of. As *ye* have struggled and continue to struggle against *our* influence — *our* teachings — as *ye* have driven the light from you, and preferred, for so long, to grovel in darkness—so will *these poor guilty* ones act towards you ; *they* will resist *your* pleadings with them ; *they* will rebel against *your* control ; they will try to thwart and annoy you in every way. They will act over again with you, what so many of your people have done, and will do, with the spirits. But you will have an arm of power to aid you, as we have —your

spiritual eyes being opened, you will see all the justice, all the harmony, the love that dictates, in following out this course with them. You will see that we, from our high spheres, having come to harmonize and purify man and his surroundings, are only fulfilling the wise laws of Deity. We are acting out the first part, the first link in the chain of universal development. We, being purified, harmonized, and glorified by our more near approach to Deity—by our association together for all high and holy purposes, are now prepared to convey to your sphere so much of the God-principle—so much of the heavenly light of truth and love, that we can, with it, drive sin, suffering, and sorrow, from among you—we can harmonize and make all happy and well again. In this way we repay the debt we owe; in this way we testify to our progression, to our advance in spiritual knowledge. The more filled we are with the overflowing light and love of Deity, the more anxious, the more earnest are we to make its effects felt on your earth, our former abiding place; and to which we owe a debt of gratitude which we delight now to pay. Spirits labor and strive for you, they bear with your follies, your ignorant assumptions, your often cruel and unfeeling conduct to their mediums. "Have ye not stoned the prophets?" &c. But this makes no difference in the earnestness of their efforts to help you. They have this great work to do and they will do it thoroughly. All and everything connected with the earth has to be regenerated into a new life of holiness, purity, and love. Now this is our part in the workings of God's law—this is our mission; and when we have performed it faithfully, then it remains for you to finish what we have so well begun—then it remains for you to work and strive (as we work and strive) with those who are in greater darkness than we can reach;

and who must, by the law of compensation, look to man, and man only, to help them to progress.

You may say, or think, perhaps, that you have had plenty of these undeveloped spirits here, already, to learn from you, but you are mistaken. In one, or two rare instances, they have found their way to earth and to mediums; but they are too dark, too dangerous to be allowed to come among you as they desire. You have no idea of the influence and power they could bring, were they not held in check by a power they cannot resist. The undeveloped spirits who have come to you, occasionally, for aid, and who have also come, sometimes, for less worthy purposes, are by no means the darkest spirits. There are some who have been fast bound by their sins for ages on ages—glorying and priding themselves in their abasement, and lording and controlling their equally vicious, but less courageous, companions. Every kind of villany is represented in this infernal place—every kind of vice reigns supreme. They gloat over their fancied excesses—they curse, they swear they tear themselves in their frantic and passionate wrath, because they cannot work out all the evil that they would. Woe! to the unfortunate medium who should become possessed by one of this class of spirits—woe! doubly woe! for bad as they must have been to draw such influences to them, they will be trebly bad when such a spirit enters. Cunning, malicious, depraved; there is not anything vile they will hesitate to incite their victim to undertake. Crafty, scheming, sensual—woe! woe! woe! to the unfortunate being who shall fall into their clutches.

My friends, of earth, it is to such dark spirits as these that you must be the benefactors; it is to these poor, depraved ones that you must bring the light of God's Holy Spirit; you must awaken the principle of

Deity so long dormant in their souls ; you must bring them up to that plane of spiritual development, where spirits from the higher spheres can reach them. At present, it is not possible for us to approach them. We are far as the poles asunder ; but, through *your* mediumship, *your* instrumentality, they may be reached. Your earnest desires to aid them will gradually attract them to you. They will be rebellious, wicked, scornful, scoffing ; but do not fear them. Trust in the power of the Spirit, and, by imperceptible degrees, you will make an impression. They will gradually imbibe, not the magnetism of your words only, but your sphere, and they will be drawn to it again unwittingly, till, finally, it will be their pleasure, their highest enjoyment, to visit you. Encourage them, feel for them, and the benefits you will be able to do them will be incalculable. I do not wish to harrow your minds, by painting for you a description of the hell of torments they live in ; but I leave you to picture to yourselves what that state must be, where men, originally bad, have gone on progressing in wickedness for ages upon ages—where spirits only strive to hurt and annoy each other—where it is a continued scene of cruelties and barbarities, of sensual and inflamed desires, of maddened and unholy passions, raging like a sea of fire in the breast of each one, and, under all and worse than all, a never-ceasing anguish, a never-dying consciousness of what they are, and what they *might* be. This, my friends, is but a faint picture of the miserable state from which you will have, at no very distant period, to redeem these poor unfortunates.

Looking at your world as it now appears—a scene of contention, strife, and bloodshed—men may say there is more romance than reality in the ideas and facts we have brought to you. There is, indeed, much to be done—much to be suffered—much to be accomplished—

before men will be prepared to perform this final act of justice. But do not think, because the time has seemed long in coming, that spirits will dally with their work; no, my friends, the entering wedge has been driven in firmly; we are now actively employed; the wars, the famine and pestilence, will tread rapidly on each other's steps. When once we make a beginning, the end is not far off. It may seem a herculean labor to purify and cleanse this earth and its inhabitants; and when you look at the existing state of things, it may indeed appear, to your eyes, an impossibility; but we know well the strength of the power we bring with us—we know that none can stay *His hand*—and we are mighty and confident, trusting in the might of Jehovah.

We have now concluded all we wish to say on this subject, and with this Essay we close our present series. The times are at hand that will try men's souls—when they shall look this way and that way, and there shall be none to help them—when they shall call, in their agony, on one they have too long neglected—when they shall find that there is, indeed, salvation in none other—when their wealth—their dross of earth—their fine houses, their large estates, shall be willingly bartered for the consolation and comfort that we can bring to them from Him. He, the great Father—God—the loving, tender Father of His people—and even in this time of their perversity still working to aid them—He shall clothe us with the abundance of His light—His Spirit; so that we shall penetrate, permeate, and change the face of all things. We shall open men's eyes; we shall expand their souls; we shall enlarge their faculties for doing good; we shall modify their ambitions—their desires; we shall work such changes in and around them, that they shall barely recognize the old face of things under their new aspect.

Am I not rightly called Joshua, a leader and law-giver of the peoples? Was I not the leader of Israel when Moses was dead? And am I not, now, a leader and law-giver to the hosts of heaven, who come to battle, in this righteous cause, against sin, sorrow and suffering? Yes, my friends, I, and many more, long endeared to you by old and familiar association of mind, head this great movement to your earth. There is Jesus, the mild and tender, the loving and patient sufferer for His peoples' good—there is Moses, the wise old law-giver, who so firmly, so triumphantly redeemed his ungrateful followers from slavery—there is Luther, the courageous opponent of error—Knox, the severe reformer—Swedenborg, the inspired spiritualist—Washington, your own great countryman—Franklin—Paine—Fox—and a host of other enlightened minds from all ages down to the present day—all pressing forward in the work—all leading and directing, guiding and controlling the subordinate spirits who are now so determinately working for you.

Have courage then, my friends, faint not in the dark and gloomy hours that are nigh at hand—know that a brighter day is dawning, a brighter era is commencing! We, your spirit-friends, your true spirit-guides in whom you trust, will never fail you. We will be as a tower of strength, a seven-fold ægis between you and danger.

For the circle controlling,

JOSHUA, THE SON OF NUN.

MAY 2, 1861.

A SONG OF TRIUMPH BY THE INSPIRED PENMAN, ISAIAH.

Have we not said that the Lord reigneth? Shout then, ye people, and rejoice; for the day of your deliverance is at hand.

The days of trial and suffering are well nigh ended, and the Lord God will now commence to reign with justice, love, and mercy in the hearts of all His children.

How long have ye mourned, O ye nations! in the bitterness of your calamities? How long have ye wept and bewailed yourselves because there was none to deliver?

But succour was nigh at hand, though ye knew it not —help for the needy and oppressed—help for the downtrodden and forsaken ones. A time of reckoning was approaching, in the which, right, and not might, should rule.

The powers of the earth have had dominion; they have trampled on and oppressed my people—saith the Lord.

Now the powers of the earth shall be shaken—their toppling edifices are ready to fall—their armies, on which they so much rely, shall be cut to pieces—their strength shall fail them in the day of their necessity, and they shall find none to aid—none to succour them.

And why should this be, my people? Why should the mighty suffer?

Because they have neglected and despised my law because they have broken my commandments because

they have allowed want and misery to prevail upon the earth, and have not put forth, as they might have done, the hand of power to check their progress.

Now their power shall be taken from them--their God-ordained offices shall be taken from them; and they shall find that there is one mightier than kings and rulers, to whom all must submit, and that He willeth not that His people should suffer longer under the lash of the task-master, or the oppressor's scourge.

All men are born free and equal, saith the Lord. All men must be left so.

Troubles of every kind now environ the earth. None will escape the purifying scourge that is ready to fall upon them.

Justice must now commence its reign—justice—divine justice, justice to white slave and black slave, to animal and to nature.

God, the Lord omnipotent, hath said it, "There shall be no more slavery on the face of this earth."

Think you that men can fight against God? Shall the creatures of His love turn upon Him and question His justice? I trow not.

Men may fight and contend for the mastery—they may struggle against His decrees; but they cannot prevail against them.

Shout the glad tidings—exultingly sing,
Jehovah will triumph—He only is King.

May 5, 1861.

A FEW REMARKS ON THE PRESENT CONTEST.

My friends, it was not our intention to add anything further to these writings at the present time ; but many right-feeling persons in these Northern States of America, more particularly, are laboring under wrong impressions in respect to this conflict that has now commenced, in sad and solemn earnest, between man and his brother man. The struggles of contending parties—the war for rights and possessions on the one side, against the determined and unanimous impulse of a free people to right the wrongs of the oppressed, at whatever cost, on the other. Many right-feeling persons are, as I said, unable to decide for themselves, satisfactorily, which party is in the right in this matter. They look at the subject from its nearest and narrowest point of view. They see, in numerous instances, the slaves kindly and carefully tended, while they see their own white neighbors, in too many cases, hardly and cruelly used. They see that many of the blacks are attached to their masters, and faithful, trusted servants. They see, or suppose they see, that the Southern country cannot be cultivated without them ; and therefore, taking all and everything into consideration—the superior comfort of the blacks over the white freemen of the North—their often truly happy position ; and *then the necessity* there is for their services to enable their white masters to continue on in their old course of luxurious living, idleness and self-indulgence, they say to themselves : "Slavery

is an evil—it ought not to be—it is a disgrace to our free country—our present enlightenment; but it cannot be done away with, at least, not at present; it is a thing that must *die out*, as all evils will, if we only give them the time—it is unjust, of us, to attempt to deprive our Southern friends of their inalienable right to their own property! Why! the Southerners might, with just as much propriety, ask us to give them our merchandize—our stock in trade! For are not these blacks their stock in trade? Shocking and disgusting as this idea is, it is true. These human beings, with an immortal principle of Deity within them, with souls as large as your own, and who are just as near and dear to their Father God, as the highest, the wisest, and the brightest of earth's magnates—these human beings, with ever-living souls, are bought and sold as merchandize. They are cultivated as the crops in your fields—they have a marketable value—they are owned by beings like themselves, finite, and dependent on a higher power, and to whom they must alike return. Now, my friends, would this seem credible, taken in its simple form of statement as I have put it here before you? If this evil were not already in your midst, would you, with your enlightened understandings, conceive it possible that men could be so blinded to error as to look upon the institution of slavery with anything short of horror and reprobation?

The reason why they have not done so is, that false policy, false princples, false teachings, have prevailed everywhere. The evil has been winked at and fostered, by the North, for the very selfish reason that the people did not want the commotion and confusion—the upsetting of all plans and prospects for increasing their worldly wealth by their trade with the South. As long as they could, they staved off the evil day—as long

as it was possible, they evaded stirring in this matter; and they would have evaded it still longer could they, by any possibility, have done so. But the apparently insane attempt of John Brown and his handful of followers, last year, was but an introduction to what you must naturally expect as the result of men's progress in freedom of thought and action. The Northern people, as a body, have long looked upon slavery with disgust, They have felt that it was the great blot upon their name as a nation. But they had not, and never would have had, the power to relieve themselves from its crushing weight, had they not been aided and abetted by spirits who stirred up the elements of discord and strife between them and their Southern brethren.

The South—waxing haughty and presumptuous, by long immunity in wrong, and fancying in the arrogance of feeling engendered, partly, by her own dominant state which slavery has developed, and partly by the lying fabrications of newspaper editors, who, if they did not wilfully lie, perverted the truth to such an extent that the Southern people were led to believe, in their simplicity, that the great majority of the minds of the North were on their side—the South, I say, instigated by these things, and still more worked upon by the unseen world of spirits, their proud and defiant natures naturally attract around them, have been hurried, blindly and impetuously, into this war—a war that will be fatal to their interests as slave-holders—fatal, in all worldly points of view, to them, but rich in blessings, to this and to all succeeding times, morally and spiritually.

Now, my friends, we look at this matter from a purely spiritual plane. We see that the Southerners are not yet so developed in some things, by a generation, as their Northern neighbors. They are not so

intelligent. They have not the same free and independent feelings; they have not yet developed up to the idea that freedom of person, and freedom of thought, is the inalienable right of every human being—they are the slaves, themselves, of the institution they have fostered so carefully. And what has it produced for them? Fear and trembling of spirit; vindictive and overbearing passions. They fear before their own slaves; and why? Because they have kept them *purposely* in such bestial ignorance, that, having no moral principle to guide and govern them, now, in the day of opportunity, there is no law within them to restrain them from the wildest excesses of barbarism, when they get the chance to exercise their power.

The Southerners are also vindictive in their feelings; this is an offspring of the same parent—slavery has made them so. They feel and know that it is wrong; but woe be to that Northern man who should dare to assert the fact in their Southern States. They are in perpetual fear and bondage to this thing; it has obliterated much of the kindly, generous, chivalrous, feelings from their hearts; and substituted, in their stead, fiery and vindictive passions, quick to take offense, and the use of a bowie knife, or a revolver, on the slightest provocation. Now, you see, my friends, the state of the Southern gentleman is not to be envied. He, as much as his slave, is in bondage; he, as much as the slave, will be benefited by the reformation spirits will bring about.

And think you, my friends, that we hold the Northern people guiltless in this matter? Think you that they will escape, unwhipt of justice, in this day of calamity? Oh, no, my friends, the North, as well as the South, is guilty in this thing. The North, as well as the South, has her purification, by suffering, to undergo.

Truly she has gone to war upon her brother, without remorse, and without sympathy; truly she has aroused, at last, to the evils reigning among her brethren, and she is gone boldly to redress them. She has armed her thousands upon thousands and sent them to the conflict. But has she ever considered that, if she had loved gold and mammon less, these evils might all have been avoided? Has she ever thought of the immense treasures wasted in luxury and extravagance, at the North, that would have purchased the freedom of all the slaves, and enabled their masters still to hold up their heads among their Northern brothers? No. They never thought of that—they never thought of sacrificing one *iota* of their own comforts, their own interests, to promote this most noble end. They wanted to retain the mighty dollar—the canker worm of their lives, in their own possession. They could not give up their wealth, and yet they said the Southerner must give up his slaves!

The Northerner, a slave to gold—the Southerner, a slave to his slaves! How could this thing be met? What must be the remedy? Where—oh! where—shall a cure be found for these crying evils?

My friends, by and of himself man can do nothing. He is powerless, in this crisis, to rectify the mischief he has induced. But there is an overruling power that out of them, shall bring good. There is an arm, mighty to save, now stretched out over this people. They are, now, in the hands of God and He will bring mighty things to pass. This war, that you are commencing with so much fury and determination, is only preparing the way for great and mighty changes. Your armies will be victorious in the South; but, shall you rejoice in victory? Will you feel much elation when you hear of the loss of dearly loved relations—of attached friends? Will you not then think all your dross

would have been well spent to have averted such a calamity? The victory will be no cause of rejoicing to you. And how shall you feel, think you, as further progress is made in this tragedy? How shall you feel when your hear of homes burned—of family hearths desecrated by the brutal ravages of an infuriated and maddened slave population? Will these things please you? Are these the rewards—the crown of rejoicing worthy for free and enlightened men to wear? And yet, these will be the rewards—the results you will be most likely to bring to pass in the Southern country. How will you then mourn in anguish of spirit that you had loved the gold so much and caused such fearful troubles by so doing.

But do not let me drive you to despondence, my poor friends, the case is a sad and pitiable one; and true it is that you might have averted all its worst features had you come forward, in the true spirit of mercy as well as justice, and enabled your Southern brothers to emancipate their negroes. Now both, nay, all—must suffer; for the end must be attained, and slavery, in all its forms, must be abolished. The negroes of your continent will be the first to enjoy this precious gift of freedom; but when *they* are in their rightful position and able to develop their gifts without fear of man, *then* we shall make an onslaught on slavery of *every* description. We look not, only, at the name; we see not only the slavery of the body—no, my friends, we war against it in all its multifarious forms; but, most particularly, in its desolating effects on women.

We have often touched on slavery to opinions, customs, habits; now, when we write again on this important subject, woman shall be our theme. Woman, the equal, and co-worker with man—she, who has never yet held her rightful position in the nations

she who was formed by God, originally, with more of the spiritual and refined essence of His own nature than the man—she, who has so long been the servant and slave of the superior will and brute force of the male species, shall now assume her rightful position. It shall be conceded to her willingly, joyfully, by the more developed minds that are now coming into play; but all will see, and recognize her power—her true mission on earth in the times that are now impending. She will then appear among men in her true colors; there will be no cloak to hide, no cloud to obscure the brightness of her spirit. As ministering angels will many of them come among you, and soothe, elevate, and refine your natures by their purifying influence.

We cannot enter on this subject now, for there is too much to be said upon it. But in the times of sickness and distress, that are approaching, the women will, as a general thing, be the comforters and alleviators of the sufferings of the men. This great test of development will not be thrown away upon the human family; and woman, through these trials, will attain her lawful position—her just rights.

Before I close the subject with which I commenced this paper, I must say a few words more in respect to the conduct men have pursued in this country with their African brother. Commencing by taking it for granted that they are incapable of development, they have never, except in rare instances, attempted to elevate them; nay, they have rather degraded their moral instincts, and put them back instead of forward. Now, my friends, this was the great and unpardonable error of your people. It is worse than idle of you to say they were incapable of development. God never created anything that was so lamentably deficient. The negro is as capable as any other of His creatures. He

may not be organized to develop on the same plane with you. His tastes, his pursuits, his intuitions, may be different; but he has other tastes, other intuitions, other ideas of happiness; and in them he is bound to progress. Had you, when you first brought him to your continent, treated him as a fellow-creature—had you cultivated his higher faculties, his moral nature—think you there would have been no progress perceptible now? Yes, my friends, you know that there would; you know that you were afraid of bringing out his higher nature, because then he could not have continued your slave. Out upon such vile, such low feelings, such scandals on the God-nature within you! See how short-sighted you have been! See how you have destroyed yourselves by your narrow policy! These slaves, that are now your terror, would by this time have developed into contented, happy tillers of the ground, reaping the reward of their honest labors, and benefactors to the whole white community, who would have been deriving a benefit from their labors without the tax of their support. Has not all the world, as far as your chronology extends, been peopled by nations who were originally barbarous or slaves? What were the Goths and Vandals? What were the Romans? What were the Greeks? Were *they* developed up to their future high standards of learning and wisdom, when they founded their empires? Why must not the African have a beginning?

When you brought him to this country—to this air—among the magnetism of more developed people and surroundings—what should hinder his development?—what but the shocking selfishness and short-sightedness of this people, who preferred their present gold to all the untold good they might do to their fellow-creatures. Instead of elevating him to their own standard, they

debased him; they said he knew no better—he was just so in his own country. True, he might be so; but did God permit his expatriation for your temporal ends solely? No, no, my friends, he was a charge put into your hands, and most sadly have you abused your trust.

The cries of these poor Africans have gone up aloft, and a deliverance from their bondage is nigh at hand—deliverance and restitution. These people have a heavy debt against you, and it must be paid to the uttermost farthing. As ye have neglected and mistreated them—as ye have brutalized and dehumanized their nature—as ye have made them ignorant, profligate, licentious—so will the punishment of these sins be visited on your heads in this time of trouble, when all things shall be regulated and placed upon their proper, their truly legitimate footing.

White and black—there is no distinction of persons in the eyes of the Lord—all are His children—all are His care; and He will have justice and love and mercy rule among them. Why shouldst thou despise thy brother because he is black and ignorant? Didst thou originate thyself? Bow down, O man! and acknowledge, in penitent humility of spirit, that thou hast sinned against thy neighbor and thy God.

GEORGE WASHINGTON.

MAY 7, 1861.

May 15 1862

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